

AN  
EXPOSITION

OF  
St. *Athanasius's* CREED

According to

SCRIPTURE

And the DOCTRINE of the  
Church of *England.*

WITH AN  
EXPLANATION

Of those commonly (but falsly) call'd the  
*Damnatory CLAUSES.*

For the BENEFIT of  
Ordinary Capacities.

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By the Author of the *Psalms* of David made fit  
for the Closet.

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*Faith is the Substance of Things hoped for, the  
Evidence of Things not seen. Heb. 11. 1.*

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L O N D O N :

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EXPOSITION

OF

SCIENCE







# INTRODUCTION.

**W**HITHER this CREED which goes under St. *Athanasius's* Name be really his, has been and does still continue to be disputed. But whither he was the Author or no, 'tis sufficient that our *Church* hath receiv'd it under the Name of St. *Athanasius's Creed*, recommends it as *Orthodox*, and a *Creed* which ought to be received and believed, because the Contents thereof may be proved from Scripture, as you will find in the 8th *Article* of our *Religion*, which runs thus,

*The Three Creeds, Nice Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received and believed, for they may be proved by most certain Warrants of Holy Scripture.*

The proof whereof from *Scripture* is the business of this present undertaking, not to shew how and after what manner the *Trinity* is formed, but that the *Notion* of a *Trinity*, as the *Catholick Church* in general, and our *Church* in particular holds, is deliver'd to us in *Scripture*; which *Doctrine* although it be vastly above, and altogether incomprehensible to humane Reason, yet

if I can prove, as I hope I shall to any *impartial Reader*, that *God* hath said *it is so*, that he hath declar'd it *to be so* in Scripture, every *Christian* owning the *Scriptures* to be the *Rule of Faith* must conclude it to be *true*.

I know this Doctrine of the *Trinity* is now the great *Controversy* among the learned Men of this Nation. I would by no means undervalue their Abilities, but it has been and I could wish that it were not too truly observ'd, that what we call *great Learning* has oftentimes proved *dangerous*, and the worst Errors proceeded from Men of subtle Parts. In my Opinion, the *Truths* inculcated in Scripture are best made out by comparing one Place of Scripture with another, and whosoever thus searcheth them, and brings along with him an humble and honest mind, desirous to be inform'd, no doubt may obtain sufficient satisfaction with a moderate degree of Learning.

'Tis one thing to search the Scriptures in order to find out the way to *eternal Life*. John 5. 39. Another to pretend to unravel the *unsearchable Judgments of God*, and the *Ways* that are indeed, *past finding out*. Rom. 11. 13. *The secret things belong unto the Lord our God, but those things which are revealed belong to us, and to our Children for ever*. Deut. 29. 29. Therefore we must take them as they are reveal'd, and be humble in the point of Divine Knowledge; which method, if my Reader will make use of with me, I doubt not but so far to remove the Objections against this *Creed*, as that any of the Church may joyn in saying it with the *Minister* without *scruple*, and any *Dissenter* agree to *subscribe* it without *prejudice*.



## Of St. *Athanasius's* Creed.

**T**HIS Creed consists of Four Parts, *viz.*

1. A Preface,
2. The Catholick Faith in relation to the Trinity.
3. An Exposition of that Faith with a Confutation of Heresies.
4. The Catholick Faith in relation to the Incarnation of our Lord Jesus Christ, with an Exposition or Comment upon it.

Of each in their Order.

### *The Preface,*

**W**HOSOEVER will be Saved : Before all Things it is necessary that he hold the Catholick Faith.

*Which Faith, except every one do keep whole and undefiled : Without doubt he shall perish everlastingly.*



Man was at first placed in a State of Happiness in *Paradise*, had every Thing allotted him, that his All-wise Creator knew to be best for his use; and happy indeed had it been for him and his Posterity, if by the due returns of Obedience he had kept himself in that pure and blessed Estate, but the enchanting delusions of the Woman and the Devil, under the specious Insinuations of attaining to a greater degree of Knowledge, soon caused him to forfeit that glorious Condition, for by wilfully yielding to the temptation and transgressing the Commands of his Maker in eating of the forbidden Fruit, he was turned out of *Paradise*, and made subject to Death and the Wrath of God; and the guilt of this first Sin which *Adam* committed is imputed to all Men, for *Adam* in transgressing acted not as a single Person, but as the Head and Root of Mankind, *For by one Mans disobedience many were made Sinners, and by the offence of one Judgment came unto all Men unto Condemnation.* Rom. 5. 18, 19.

Tho' by this Sin of *Adam* all Mankind were under the Sentence of eternal Condemnation, yet it pleased God out of his own Free-will and Mercy, so to pity our misery as to order himself a way to make satisfaction to his Justice, by promising to send his only Son, God equal with himself to Earth, to take our Nature upon him and become Man, and by his Death here to obtain for us remission of our Sins, and to restore us to the favour of God.

Accordingly when the fulness of Time was come, God sent forth his Son, who took the Nature

ture of Man upon him, and in that Nature suffer'd and died to satisfy the Justice of God.

Neither was this all the Love that our Gracious God shew'd to lost Mankind, but as a farther instance of his Mercy, *He* in conjunction with the *Son* sent the *Holy Ghost*, to assist and strengthen us to overcome temptations to Sin, and to enlighten and enable us to do all that God requires of us.

Thus you see the condition of Man by the Fall of *Adam*, and our Redemption from the Punishment due thereto by no less Persons than the *Father*, *Son* and *Holy Ghost*, therefore whosoever would be partaker of the benefit of this Redemption, must have due and just Thoughts of the Persons concerned in the procuring of it. To assist us wherein God Almighty has thought fit by the Pen of his inspir'd Writers to communicate the method of our Salvation, in the Book call'd the *Scriptures* or *Holy Bible*, containing the *Old* and *New Testament*, wherein is set down the whole Account of the *Fall of Man*, and of our Redemption, the glorious act of God to restore us to a Capacity of obtaining Salvation on condition of Faith and sincere Obedience to the Gospel.

But the Devil who at the beginning tempted our First Parents, continues still to seek the ruin and destruction of Mankind, and takes the same method in putting false Glosses and Interpretations upon what God has deliver'd by his inspir'd Writers, as he did formerly upon what he deliver'd by *Word of Mouth*.

And as a great help to him, he too well knows the general Temper of Mankind, that it is very

corrupt and exceedingly prone to Sin, and consequently to Error ; impatient of true Vertue and Piety, and therefore of true Doctrine ; wherefore taking hold of these Infirmities of humane Nature, it is no wonder that he creates Factions and Heresies against Truth, for God hath provided no such remedies against Sin and Wickedness, as to cure them miraculously and irresistably ; so that it is certain that as Vices break in upon the Church, Errors also will get by degrees and usurp the Name and Authority of Truth. To remedy which as much as possible, the Holy Men of God in the early Days of Christianity did set themselves in opposition to Errors and Heresies, as by the Devil's Instigation they sprung up in the Church, in particular against those that have advanc'd a wrong Notion of what God has declar'd himself to be in *Holy Writ*, and thereby would hinder us of the benefit of our Redemption, by withdrawing us from worshipping God, *as the God* he hath declar'd himself to be in Scripture. The Belief of these Holy Men have been assented to by the generality of the Members of the Christian Church and therefore is term'd the *Christian Faith*, and declar'd to be prov'd from *Scripture*, wherein tho' God has not provided express Remedies against all possible mistakes and abuses of Error, yet he has thought fit to leave it as a *Rule of Faith*, and *Manners*, and *Worship*, sufficient to guide all honest, well meaning Persons, and lovers of Truth, though not sufficient to exclude all cavil and abuse.

Therefore [ *Whosoever will be saved* ] whosoever is desirous to take hold of the Covenant of  
Grace



Grace declar'd in the Gospel, in order to restore himself again to the Favour of God [*before all things*] as a Foundation upon which he must work, [*it is necessary that he hold the Catholick Faith*] it is necessary that he profess and believe those Truths which have constantly been receiv'd and set forth by the generality of the Members of the Church of Christ, and therefore call'd the *Catholick Faith*.

[*Which Faith except every one doth keep whole and undefiled*] Which Faith except he doth believe as contain'd in the Gospel, and deliver'd by the Church without mixture of those Errors and Heresies, which manifestly tend to the subversion of our most Holy Religion, [*without doubt he shall perish everlastingly*] there is no question but he shall loose the benefit he should receive if he had preserv'd a true and right Faith.



## Of the Catholick Faith.

THE Catholick Faith is this,

*That we worship One God in Trinity, and Trinity in Unity.*

As every Profession has its proper Terms, so Divinity has those also which peculiarly belong to it; for though the manner of a Deity's subsisting

sisting or nature is above human Reason and Capacity, yet as we are well assur'd that there is such a Being and must worship it, we must express our selves in some Words or other, and therefore the Church has chosen those which are thought most suitable, by using of which we may make our Minds known to each other concerning *God*. I shall in the first place unfold the meaning of those Words chiefly mention'd in this Creed, and then proceed to the proof of the Article.

*Worship*, is when upon the right knowledge of God, we freely give him the *Honour* proper to him.

*Trinity*, signifies *Three* in Number, being *Three*, taken from that saying of St. *John*, *There are Three that bear record in Heaven, the Father, the Word, and the Holy Ghost.* 1 John 5. 7. And our Church never mentions the word *Trinity*, but thereby means the *Persons* of the *Father, Word, or Son*, and the *Holy Ghost*.

*Unity*, is *Oneness*, from the Word *One*, and is a *Term* particularly apply'd in this Creed to the *Godhead*, from the aforesaid Text of St. *John*, where when it is said, that *there are Three that bear record in Heaven, the Father, the Word, and the Holy Ghost*, 'tis added also, *and these Three are One*. So that this word *Unity* when mention'd with the *Trinity*, is to be understood as relating to the *Godhead*.

*Person*

*Person* in this *Creed*, is a distinct subsistence of the *Godhead*.

*Substance* when it relates to *God*, means the *Divine Being*, or the *One* very eternal *Essence* of the *Deity*, whatever it is.

When it relates to *Man*, it means *Flesh* and *Blood*, and whatever else *Man* is made of.

From the Words thus explain'd we may come at the meaning of the *Catholick Faith*, as express'd in this *Creed*, viz.

*That* we pay all Honour and Worship to *God*, as *One God* in *Trinity*, or *Three Persons*, yet tho' there be *Three Persons* in the *Godhead*, these *Three Persons* or *Trinity*, center or resolve themselves into the *Unity* of the *Godhead*, and are said to be but *One God*.

The proof of the *Unity* of the *Godhead*, or that there is but *One God*, is as follows.

The belief of the *Unity* of the *Godhead* is so frequently and so plainly asserted in Scripture, that it was the cheif design of the whole *Old Testament*, both of *Moses* and the *Prophets*, to establish it in opposition to the false Opinions of the *Heathens*, concerning a diversity of *Gods*. This *Moses* often repeated in a most solemn manner, *Unto thee*, says he to *Israel*, in his exhortations to Obedience, *it was shewed, that thou mightest know that the Lord he is God, there is none else besides him.* Deut. 4. 35. and again ver. 39.  
Know



*Know this Day and consider in thine Heart, that the Lord he is God in Heaven above, and upon the Earth beneath : there is none else : and again ch. 6. 4. Hear, O Israel, the Lord our God is One Lord. It is in the first of the Ten Commandments. Thou shalt have no other Gods before me. Exod. 20. 3. and again in the 45th chapter of Isaiah ver. 5. I am the Lord, saith God, and there is none else, there is no God besides me.*

The *New Testament* goes on in the same strain, and makes the believing *One God* in opposition to the *many Gods* of the *Heathen*; the chief Article of the *Christian Religion*. *St. Paul* tells you, *There is no other God but One, for though there be that are called Gods, whether in Heaven or in Earth (as there be Gods many, and Lords many) but to us there is but One God. 1 Cor. 8. 4, 5, 6. And this is made the chief ground of our Obligation to mutual Love and Union among our selves, that there is but One Lord, One Baptism, One God, and Father of all. Eph. 4. 5, 6. So that I think the Unity of the Godhead is plainly declar'd in Scripture; the next Thing to be known of the Godhead are the Persons.*

The *Persons* in the *Godhead* are real Substances, whereof each hath the whole Divine Essence, and yet are distinguish'd among themselves by their *Personal Properties*.

If we look into the *Old Testament*, in the 1st chap. of *Genesis* ver. 26. *God said, let us make Man.* The Words [*God said*] denotes the *Unity* of the *Godhead*, and [*let us*] the *Trinity* of *Persons*, it being certain that the *Son* and *Holy Ghost* were then in *Being*, for *He*, meaning the *Son*, was in the beginning, all things were made by him, and

and without him was not any Thing made that was made. John 1. 2, 3. and if you observe the 2d ver. of the 1st chap. of *Genesis* you will find, *The Spirit of God moved upon the face of the Waters*, which shews that the *Holy Ghost* was then also in Being.

'Tis written *Isaiah* 48. 16, 17. *Come near unto me, hear ye this, I have not spoken in secret from the beginning, from the time that it was, there am I: and now the Lord God and his Spirit hath sent me.*

Thus saith the Lord, thy Redeemer, the Holy One of Israel, *I am the Lord thy God.*

Here I think is a sufficient declaration both of the *Trinity* of the Persons, as also of the *Unity* of the *Godhead*. The Person speaking was Our Redeemer now call'd *Jesus Christ*, the two Persons that sent him were the *Lord God and his Spirit*, and yet tho' he directly brings in *Three Persons*, he proves the *Unity* in the following Words, *I am the Lord thy God.*

When *Isaiah* further prophesied of *Christ* and describ'd his Office, he did it in these Words. *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings.* *Isaiah* 61. 1. Now this Prophecy *Christ* applied to himself. *Luke* 4. where quoting this very place, he saith, *This Day is the Scripture fulfilled in your ears.* ver. 17. to the end of ver. 21. And here we have all the *Three Persons* evidently set forth; the Person anointed was *Christ*, the Person anointing, the *Lord God*, and the Person by whom God anointed *Christ*, even *his Spirit*, and 'tis remarkable, that these plain declarations were reveal'd before our Saviour had taken humanity upon

upon him, or the *Holy Ghost* descended visibly from above.

Let us look into the *New Testament*, and there we shall still find plainer Revelations of the *Three Persons*, when our Saviour was baptized by *John* in *Jordan*, there was a plain manifestation of the *Trinity*: Then as *St. Luke* tells us, chap. 3. ver. 21, 22. *The Heaven was opened: and the Holy Ghost descended in a bodily shape like a Dove upon him, and a Voice came from Heaven, which said, thou art my beloved Son, in thee I am well pleased.* Here the *Holy Ghost* visibly descended, *Christ* on whom he descended, was praying among the People, and then, as these *Two* in their bodily shapes could not but be seen, so the *Third Person* (who was not seen) was distinctly heard from Heaven, saying, *Thou art my beloved Son.* After Our Saviour had been baptized himself, He gave commission to his Disciples to go and teach all Nations, baptizing them in the Name of the Father, and the Son, and the *Holy Ghost*. *Mat.* 28. 19. Here all *Three* are named that they should together be owned for the Object of *Christian* Faith and Worship, and accordingly the Church hath esteem'd this Form in all succeeding Ages as an Essential of Baptism, performing this sacred Rite in the Name of all *Three*, as our Saviour commanded.

Our Saviour also told his Disciples, That he would pray the Father and he should send the Comforter. *John* 14. 16. which was the *Holy Ghost*: whom the Father would send is his Name. ver. 16. In which Words we have first the Person praying, viz. The Son, then the Person prayed to, viz. The Father, and then lastly the Person to be given



given by the *Father* in the *Son's Name*, and at the *Son's* request, viz. the *Holy Ghost*.

St. Paul at *Miletus* calleth the *Elders* together, and committeth the care of *God's Flock* to them. Take heed unto your selves and to all the *Flock* over which the *Holy Ghost* hath made you *Overseers*, to feed the *Church of God*, which he hath purchased with his own *Blood*. Acts 20. 28. Here we have Two Persons distinctly express'd, the *Holy Ghost* whose act of making *Overseers* doth infer an *Agent*, and that *Agent* a *Person*, and in that it is said, *God* purchased the *Church* with his own *Blood*, there is an express *Character of Christ* in his *Passion*.

In the *Epistle to the Romans* we may hear St. Paul speaking thus; If the *Spirit of him* that raised up *Jesus* from the dead, dwell in you; he that raised up *Christ* from the Dead shall also quicken your mortal bodies by his *Spirit* that dwelleth in you. Rom. 8. 11. And here the *Apostle* shews Three different Persons, viz. the *Person of Christ* who was raised from the dead, the *Person of the Father* that raised him, and the *Spirit of the Father* dwelling in them, who also should quicken their mortal Bodies and who therefore could be no other than a *Person* too.

In the 1st *Epistle of St. John* 'tis expressly said, in the 5th chap. ver. 7. There are Three that bear record in *Heaven*, the *Father*, the *Word*, and the *Holy Ghost*.

Three Persons are implied again in the *Ephesians* chap. 2. ver. 18. Through him we have an access by one *Spirit* unto the *Father*. The *Father* to whom we have an access is One *Person*, He thro' whom we have it *Christ* is another, He by whom

we

we have it is a *Third*, and *He* is that *One Spirit*. And again in the 4th chap. ver. 4, 5, 6. *There is One Spirit, One Lord, One God, and Father of all.*

The Benedictions and Salutations that the Apostles usually made use of in their Writings declare the *Trinity* also. St. Paul's Prayer for or Benediction to the *Corinthians* in the end of his Second Epistle to them. ch. 13. v. 14. is; *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all.*

St. Peter Writing to the Strangers throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia calls them, *Elect* according to the Foreknowledge of God the Father, through Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ. 1 Pet. 1. 2.

I think these are undoubted Evidences, that there is a *Trinity*, or that the Number of the Persons in the Godhead is revealed in Scripture to be *Three*.

Besides, in several plain places of Holy Scripture the same Perfections of the Godhead are equally attributed to each of the *Three Divine Persons*, the same *Divine Works*, the same *Honour and Worship*, and the same *Names*, peculiar to the Deity are equally ascribed to all *Three Persons*, and therefore as we believe, That there is *One only true, Eternal and infinite God*, so we must also believe, that this *One God is Three in Persons*, viz. *The Father, Son and Holy Ghost*, who though they have all the same Essence and the same Essential Perfections, yet they are really distinguished among themselves by their Personal

Personal Properties and Order of Working, but as the Proof of this naturally falls among the Texts that are to be brought for the Confutation of *Heresies*, I shall not mention them under this Division, but pass on to my *Third Article*, viz. *A Confutation of Heresies.*



## *An Exposition of the Catholick Faith, relating to the Trinity, with a Confutation of Heresies.*

OUR Blessed Saviour in a Discourse with his Disciples told them, *That there would come Woe unto the World because of Offences, for it must needs be that Offences come.* Mat. 18. 7: that is, our Saviour knowing the Wickedness of Man, and the Subtilty and Malignity of *Satan*, foresaw that such Scandals would arise, as would obstruct the receiving of, or cause weak Persons to desert the Faith, for it needs must be, through the unrestrained Iniquity of Men, *that Offences of this kind should come*, Errors arising out of the corrupt affections and dispositions of the Heart, as naturally as Diseases in the Body from intemperance. St. Paul alluding to this place of Scripture, tells

B the



the *Corinthians* the consequence of it ; *There must be*, says he, *Heresies* or *Sects among you*, the *Flesh*, the *World*, and the *Devil* tempting to it, and the *Wisdom of God* permitting it, *that they who are approved of him may be made Manifest among you*, 1 Cor. 11. 19. So the honest, faithful and *Orthodox* who defend the *Truth*, will be taken notice of, and those *Truths* firmer settled. Accordingly you find the *Apostles* opposing the *Heresies* as they sprang up in their days. The occasion of *St. John's* Writing his *Gospel* was against the two *Hereticks*, *Ebion* and *Cerintus*, who denied the *Divinity* of our *Saviour*, and all the *Epistolary Writings* of the other *Apostles*, were occasioned and intended only to confirm the *Churches* to whom they were *Written*, in the same *Rules of Gospel Faith and Practice* they had been before *Instructed*, and are accommodated to the particular disputes and controversies, *Errors* and *False Notions* that were then set on Foot among *Christian People*.

After the *Death* of the *Apostles*, many new *Sects* arose, and fresh *Errors* were broached, as well as old ones revived, which compelled the *Faithful and Orthodox*, to oppugn and defeat them. Some of these occasioned *St. Athanasius* and others, to contend for the true *Faith*, and to compile this *Creed*, in order to destroy the wrong *Notions* that arose about the *Faith in God*, the chief whereof seem to be *Therè*, *That* whereas it was the common received *Opinion* of the *Orthodox* in the *Church*, that there was but *One God*, distinguished in *Three Persons*, there were *Those* that *Confounded*, *Disordered*, and mingled together the *Persons of the Deity*, and pretended

to

to divide the *One undividable Substance, Essence* or being of the *Godhead*; therefore the following Article was inserted, that we should believe *One God in the Trinity of Persons, and the Trinity of Persons in One Godhead.*

*Neither confounding the Persons, nor dividing the Substance.*

The *Hereticks* that confounded the *Persons* were the *Sabellians*. They had their Name from *Sabellius* a *Lybian*, Bishop of *Ptolemais* in *Pentapolis* a Region of *Lybia*. He began his *Heresy* about the Year 260, had been a Scholar of *Noetus* of *Ephesus*, from whom he received the chief ingredients of his corrupt Principles, which at length he formed into the following impious assertions, That *The Father, Son and Holy Ghost, are but One and the same Person distinguished by Three several Names, who was sometimes called the Father, sometimes the Son, and sometimes the Holy Ghost.* That *He in the Old Testament as God the Father did give the Law, He in the New Testament as God the Son, was made Man and died; He in the time of Pentecost, as God the Holy Ghost came down upon the Apostles.*

The *Hereticks* that divided the *Substance*, were the *Arians* and the *Macedonians*.

The *Arians* had their Name from *Arius* a Priest of *Alexandria*, who broached his *Heresy* about the Year 315. He taught.

*That God was before he was a Father, that he was before the Son, not only in order of Nature, but of Time. That the Son though begotten by him, has not the same Essence, Power and Glory with him. That he is not at all partaker of his Nature, or existing in his Essence, but altogether different in*

*Nature and Power, tho' formed according to the perfect likeness of him. He further says, That what Subsistence the Son had from Eternity, was by the Will and Counsel of God, that he is a God by Constitution, and as the Father imparts some Divinity to him, and that he was made, created and established tho' in a more sublime and mysterious way than any other part of the Creation.*

The *Macedonians* derived their Name from *Macedonius*, who had been Deacon under *Alexander* Bishop of *Byzantium*, but was afterwards made Bishop of that City by the *Arians*, in opposition to *Paul*, who was chosen in the same Station by the Orthodox Party, upon the Death of *Alexander*. *Macedonius* broached his Heresy about the Year 360. He asserted the Son to be in all Things of a like Essence with the Father, but as to the Holy Ghost, he affirmed that the same Honour belonged not to him, and that he was but a Servant or Minister, though of a somewhat more exalted Order than the Angels: So that this Creed says, we must not confound the Persons with the *Sabellians*. For there is One Person of the Father, another of the Son, and another of the Holy Ghost. Nor yet may we divide the Substance with the *Arians* and *Macedonians*.

For the Godhead of the Father, of the Son, and of the Holy Ghost is all One: The Glory of each in his Godhead is Equal, the Majesty Co-eternal Eternal alike.

For the Proof whereof it is evident from Scripture that as to the Godhead, such as the Father is, such is the Son as to his Godhead, and such is the Holy Ghost as to his Godhead, the  
very



very same attributes are given to each alike, as for instance,

*The Father* is said to be *Uncreate*, that is to subsist of himself and by his own Power, before the World or any thing else was made; And this cannot be better shewn, than by proving that the *Father Son*, and *Holy Ghost*, are so far from being *Created*, that they *Created* every thing else, and that the *Creation* is attributed to each Person.

*To the Father,*

*Thou art worthy, O Lord, to receive Glory and Honour and Power, for thou hast created all things, and for thy pleasure they are and were created. Rev. 4. 11. and most aptly do the Words of the Psalmist Answer, who speaking of this natural World, saith of God, He commanded and they were Created. Psalm 148. 5.*

*To the Son,*

*All things were made by him, and without him was not any thing made that was made. John 1. 3.*

*The Son is said to be the Lord Jehovah, who himself laid the Foundation of the Earth, and the Heavens are the Work of his Hands. Heb. 1. 10.*

*By him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones or Dominions or Principalities or Powers, all things were created by him, and for him,*

*and he is before all things, and by him all things subsist. Coloss. 1. 16, 17.*

*To the Holy Ghost,*

*He is said to move upon the Face of the Waters, Gen. 1. 2. and in St. Luke he is called the Power of God, chap. 1. ver. 35. and Holy Job confesses, That the Spirit of God had made him, and the breath of the Almighty had given him Life. Job 33. 4. and that also the Spirit hath garnished the Heavens. Job 26. 13.*

And yet though the Creation is attributed to each of the *Three Persons*, 'tis plainly revealed in Scripture, that they make but *One God*, for the Prophet *Malachi* assigning a reason, why Mankind should be upon good Terms one with another, says, *Hath not One God created us?* Mal. 2. 10.

The next attribute is *Incomprehensible*, that is, such things are attributed to the *Father, Son and Holy Ghost*, which our Nature cannot comprehend, but must resolve the Power of doing them into an *Incomprehensible Being*. I shall mention but *Two*,

*Omniscience* or knowing all things,  
*Omnipresence* or being in all places.

*Omniscience* attributed to the *Father*. *Nothing is hid from him, Jer. 32. 11.*

*The Son knoweth all things. John 21. 17. All things are open to his Eyes. Heb. 4. 3.*

And

And the Holy Spirit searcheth all things,  
yea, the deep things of God. 1 Cor. 2.  
10.

Omnipresence.

To the Father and Holy Ghost.

Whither shall I go from thy Spirit, or  
whither shall I flee from thy presence, O  
Lord? saith the Psalmist, if I ascend up  
into Heaven thou art there. If I take the  
Wings of the Morning and dwell in the  
uttermost Parts of the Sea, even there shall  
thy hand lead me, and thy right hand shall  
hold me. Psalm 139. 8, 9, 10.

To the Son,

No Man hath Ascended up into Heaven,  
but he that came down from Heaven,  
even the Son of Man which is in Heaven.  
John 3. 13.

Our Saviour was here on Earth, when he  
spake these Words, and yet at the same time  
affirms himself to be in Heaven. But farther  
he has promised his Disciples, that where Two or  
Three shall be gathered together in his Name, there he  
will be in the midst of them. Mat. 18. 20. even  
to the end of the World. Mat. 28. 20. Which he  
cannot be but by his Spiritual Omnipresence.

As for the Incomprehensibility of the Father and  
the Son, surely there is a very pathetick Text  
in the Proverbs, where Agur by way of Prophecy,  
says, who hath Ascended up into Heaven, or des-  
cends? Who hath gathered the Wind in his Fists?  
Who hath bound the Waters in a Garment? Who



*Established all the Ends of the Earth? What is his Name, and what is his Sons Name if thou canst tell?*

So that I think such things are plainly revealed in Scripture of the Godhead, which relate also to the *Father, Son, and Holy Ghost*, that though 'tis evident they are so, yet are they also *Incomprehensible*.

For further Illustration, *The Father* is Termed in Scripture *Almighty*. *I am the Almighty God.* Gen. 16. 1.

*The Son* also is said to be *Alpha and Omega*, the beginning and the ending, which is, and which was, and which is to come, the *Almighty*. Rev. 1. 8.

*The Holy Ghost* is also *Almighty*, who does not only what God alone can do, but he is expressly stiled, *the Power of the Higbest*. Luke 1. 35.

Yet these *Three* must not be said to be *Three Almighty Gods*, but *One Almighty God*.

Farther, the First Person is stiled *God* in Scripture, *I will be to you a God*. Exod. 6. 7.

The Second Person also, *The Word was God*. John 1. 1.

The Third Person also, *Why hath Satan filled thine Heart to lie unto the Holy Ghost? Thou hast not lied unto Man, but unto God*. Acts 5. 3. 4.

Yet these *Three* must not be said to be *Three Gods*, but *One God*.

So likewise the *Father* is termed *Lord*.

*And God speak all these Words saying, I am the Lord thy God*, Exod. 21. 1.

The *Son Lord*,

*Believe on the Lord Jesus Christ, and thou shalt be saved*. Acts 13. 31.

The

**The Holy Ghost Lord,**

When the Prophets of Old were full of the Spirit and began to utter Things, their Language chiefly was, *Thus saith the Lord*, by which word *Lord* is generally meant *the Holy Ghost*, for *Prophecy came not of Old by the Will of Man, but Holy Men spake as they were moved by the Holy Ghost.* 2 Pet. 1. 21. And in the sixth of *Isaiah*, the Prophet speaking thus. *I heard the Voice of the Lord, saying, whom shall I send? and who will go for us? Then said I, here am I, send me; And he said, go and tell this People.* And St. Paul quoting this very place tells us, that the *Lord* who sent the Prophet was the *Holy Ghost.* Acts 28. 25.

And yet tho' their Persons are said to be *Lords*, yet there are not *Three Lords* in the *Godhead*, but *One Lord*.

*For like as we are compelled by the Christian Verity: to acknowledge every Person by himself to be God and Lord;*

*So are we forbidden by the Catholick Religion: to say, there be Three Gods, or Three Lords.*

For as we find it true in Scripture that every Person singularly has the Title of *God* and *Lord* attributed to him, yet 'tis universally own'd and believ'd by the *Catholick Church*, that these *Titles of God* and *Lord*, given to each Person resolve themselves into the *Godhead*, and we are forbidden to say, there be *Three distinct Gods*, or *Three distinct Lords*, but that *All Three* make *One Lord God*.

To

To make this somewhat plainer, this *Creed* goes on to mention the Properties which are declar'd in Scripture concerning each distinct Person, viz.

Wherever you find God mention'd as a *Father*, you never find that it is pretended of any that he is a *made* Being, *He is made of none*, neither are the Terms *Created* or *Begotten* attributed to him, but when he is mention'd as one of the Persons, he is said to be *the Father*. *The Father of our Lord Jesus Christ*. Rom. 15. 6. *The Son* to reach our Capacities is said to be *of the Father* alone, but how? *Not made nor created, but begotten*. *Thou art my Son*, says God, *this day have I begotten thee*. Psal. 2. 7. *The only begotten of the Father*. 1 John 14. 18.

*The Holy Ghost* is said to be *of the Father*, and *of the Son*, but how? *Neither made, nor created, nor begotten, but proceeding*.

*But when the Comforter is come*, saith our Saviour, *whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me*. John 15. 26.

*Because ye are Sons*, God hath sent forth the *Spirit of his Son* into your Hearts. Gal. 4. 6.

So 'tis evident that every Person has his peculiar Title. There is *One Person* particularly stiled the *Father*, and in that Sense no other in Scripture is call'd *Father*, not *Three Fathers*: *One* of the *Three Persons* is stil'd the *Son*, not *all Three Sons*: *One* of the *Three Persons* is stil'd the *Holy Ghost*, not *all Three Holy Ghosts*.

*And*



*And in this Trinity of Persons none is to be reckon'd before or after other : none is to be esteem'd greater or less than another.*

The Scriptures make no difference, sometimes mentioning one first, and sometimes another.

Sometimes the Son is put before the Father, and the Holy Ghost, as, *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all.* 2 Cor. 13. 14.

Sometimes the Son is put before the Father only. *Paul an Apostle by Jesus Christ, and God the Father.* Gal. 1. 1.

Sometimes the Son and Holy Ghost, are put before the Father, as, *Through Christ we have access by One Spirit unto the Father.* Ephes. 2. 18.

Sometimes the Holy Ghost, is put before the Son and the Father. *Now there are diversity of Gifts, but the same Spirit.*

*And there are differences of Administrations, but the same Lord.*

*And there are diversities of Operations, but it is the same God which worketh all in all.* 1 Cor. 12. 4, 5, 6.

So that methinks as the Holy Scripture mentions them promiscuously we should be so satisfied as to allow the whole Three Persons to be co-eternal together, and co-equal.

*So that in all things as is aforesaid, the Unity in Trinity, and Trinity in Unity is to be Worshipped.*

So that having heard the Notions and Tenets of the Hereticks, and what is said in Scripture against them, upon view of all these things, I  
can

can find no substantial reason, why any *Christian* may not joyn in declaring his Belief according to the *Catholick Faith*, viz. That the *Unity, in Trinity*; and *Trinity in Unity*, is to be *Worshipped*. He therefore that will be *Saved*, according to *Scripture*, must thus think of the *Trinity*.



## Of the Incarnation of our Lord Jesus Christ.

THIS Branch of the Creed consists of Three Parts.

A Preface.

The Catholick Faith relating to the Incarnation.

And a Comment upon Part of the Catholick Faith, viz. on those Words whereby Christ is said to be, *God and Man*.

### The Preface.

Furthermore, it is necessary to everlasting Salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.

The

The Compilers of this Creed having finished their Expositions on the Trinity, proceed against those Hereticks who denied the Incarnation of our Lord *Jesus Christ*, or his taking an human Body and becoming *Man*, therefore to put all Christians in a true Method of Salvation, they say,

*The Catholick Faith.*

1. *The Right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man.*
2. *Who suffered for our Salvation, descended into Hell, rose again the Third day from the Dead.*
3. *He ascended into Heaven, he sitteth at the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the Dead.*
4. *At whose coming all Men shall rise again with their Bodies, and shall give Account for their own Works.*
5. *And they that have done good, shall go into life everlasting, and they that have done evil into everlasting Fire.*

*This is the Catholick Faith, which except a Man believe faithfully, he cannot be saved.*

Of all these in their Order.

*First, We are to believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man.*

That is, we are to believe that the Person who is in Scripture stiled, the *Lord Jesus Christ*.

*(We*



*(We believe that through the Grace of our Lord Jesus Christ, we shall be saved even as they, Acts 13. 11.*

*Testifying both to the Jews and also to the Greeks, repentance towards God, and Faith towards our Lord Jesus Christ, Acts 20. 21.*

*Being justified by Faith we have Peace with God, through our Lord Jesus Christ. Rom. 5. 1.)*

*As also the Son of God,*

*(The beginning of the Gospel of Jesus Christ, the Son of God. Mark 1. 1.*

*And the Devils came out of many crying out and saying, Thou art Christ the Son of God. John 20. 31.*

We are to believe this same Person to be both *God* and *Man*. Though I have placed the Verses relating to the *Catholick Faith* of the Incarnation of our *Lord Jesus Christ* altogether, yet I shall now take in the Comment as it lies in the *Creed* mixed with the *Catholick Faith*, because the same Texts that confute the erroneous opinions of the *Hereticks* are the same that prove *Christ* to be *God* and *Man*.

The Comment upon the Words *God* and *Man* is contained in the Seven following Verses.

1. *God of the Substance of the Father, begotten before the Worlds, and Man of the substance of his Mother, born in the World.*

2. *Perfect*

2. *Perfect God and perfect Man, of a reasonable Soul and humane Flesh subsisting.*
3. *Equal to the Father, as touching his Godhead, and inferiour to the Father as touching his Manhood.*
4. *Who although he be God and Man, yet he is not Two, but One Christ.*
5. *One, not by conversion of the Godhead into Flesh, but by taking of the Manhood into God.*
6. *One altogether, not by confusion of Substance, but by Unity of Person.*
7. *For as the reasonable Soul and Flesh is One Man, so God and Man is One Christ.*

*Christ, God and Man.*

*God of the substance of the Father begotten before the Worlds.*

The *Hereticks* against whom this is inserted, were chiefly; the *Arians*, *Samosatenians*, and *Photinians*.

The *Tenets* of the *Arians*, you have before among the *Antitrinitarians*.

The *Samosatenians* had their Name from *Paul* of *Samosata* who about the Year 264, asserted, That there was but One Person in the Godhead, that our Saviour was no more than a mere Man, that the Divine Word being the same with the Father did sometimes reside in him, and sometimes depart from him. There was a Council held at *Antioch*, on purpose to prevent the infection of these pestilent Doctrines.

The *Photinians* had their Name from *Photinus* Bishop of *Sirmium*, who endeavour'd to revive the

the Heresy of *Paul of Samosata*, affirming *Christ* to be only mere *Man*. His Tenets were condemn'd at *Milan*. A. D. 346.

The Scripture, I think is full against them, for 'tis written,

*In the beginning was the Word, and the Word was with God, and the Word was God.*

*The same was in the beginning with God.* John 1. 1, 2.

*We know that the Son of God is come, and has given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ: This is the true God and Eternal Life.* 1 John 5. 20.

And our Saviour praying to God the Father, says expressly of himself, *O Father glorify me with thine own self with that Glory which I had with thee before the World was.* John 17. 5.

'Tis also Written, *That in Christ dwelleth all the fulness of the Godhead bodily.* Col. 2. 9.

*That God was manifest in the Flesh,* 1 Tim. 3. 16.

It is said, to be meet to pray and give thanks for all Men, for this is good and acceptable in the sight of God our Saviour. 1 Tim. 2. 3.

*Man of the Substance of his Mother, born in the World.*

The Hereticks against whom this was inserted, were chiefly, *Valentinus*, *Marcion*, *Jovinian* and *Apollinaris*, or as some call him *Apollinarius*.

*Valentinus* broached his Heresy about the Year, 150 affirmed, that *Christ* brought his *Flesh* with



with him from Heaven, and took no Flesh of the Blessed Virgin.

Marcion appeared about the Year 155, at Synope in Pontus, and joyned with one Cerdo a Syrian and denied the incarnation of our Saviour.

Jovinian asserted that *Christ did not take true Flesh upon him.* His Opinion was Condemn'd at a Synod at Milan, A. D. 390.

Apollonaris and his Followers Anno 377. or thereabouts. Taught, That *Christ in his Incarnation did assume a Body without a Soul, or if he had a Soul, yet it was no reasonable Soul, but that God the Word was instead of it.*

The Scripture, I think, is plain against these also, for 'tis Written, that the *Virgin Mary conceived of the Holy Ghost.* Mat. 1. 20. and whatever any Mother doth confer to the entire production of a Child is attributed to the Blessed Virgin, for she did nourish and encrease the Body of our Saviour, 'till at the fulness of time as other Children are born of their Mothers, he was born of her Body.

*The Angel of the Lord told the Shepherds, unto you is born this day in the City of David, a Saviour which is Christ the Lord.* Luke 2. 11.

*When the fulness of time was come, God sent forth his Son, made of a Woman.* Gal. 4. 4.

'Tis expressly said, *God prepared him a Body.* Heb. 10. 5.

Then as to his having a Soul, though the whole Manhood of *Christ*, subsisted in the Person of God the Son, yet his Divinity, did not  
C supply

supply the Office of the *Soul*, but he was endued with a rational *Soul*, for such Actions and Passions are attributed unto *Christ*, as can neither agree unto his Body, nor to his Divinity, but only to his *human Soul*; Thus *Christ* is said to have increased in *Wisdom*. Luke 2. 52. But *Wisdom* belongeth not to the Body, nor can the knowledge of the Deity increase, therefore he must needs be endued with a reasonable *Soul*; Besides *Christ* is said in all things to be made like unto us. Heb. 2. 17. But without a *Soul*, he could not be in all things made like unto us; You may find his own declaration of having a *Soul*, for he said, *His Soul was exceeding Sorrowful*. Mat. 26. 38. So that with reason enough might the Authors of this Creed say, that he is perfect *God*, against the *Arians*, *Samosatenians* and *Photinians*, and perfect *Man*, of a reasonable *Soul*, and human *Flesh* subsisting, against *Valentinus*, *Marcion*, *Jovinian*, *Apollinarius's* and others.

Yet that the Two Natures may not be mistaken, by being made *One*, 'tis added, that when we talk of *Christ* as *God* we must say he is,

*Equal to the Father as touching his Godhead.*

When we talk of him as *Man*, we must say he is,

*Inferiour to the Father as touching his Manhood.*

The Scripture doth in several places thus distinguish them.

Thus *Christ* is called by St. *Mark* the *Son of God*, ch. 1. v. 1. as to his Divine Nature, and the *Man Christ Jesus*, 1 Tim. 2. 5. as to his human Nature. Thus, he says, *His Father is greater than him*. John 14. 28. Namely, as he is  
*Man,*

*Man, though One with him. John 10. 30. as he was God. Thus, St. Peter tells Christ, that he knew all things, John 21. 17. Namely, as God Eternal, whose incommunicable property Omniscience is; and yet Christ himself owns that he knew not the day, Mark 13. 32. which he mentions there, namely as Man.*

*As God, being in the form of God, he thought it not robbery to be equal with God. Phil. 2. 6.*

*As Man, he prayed to his Father to remove the Cup from him, nevertheless with this restriction, Not my Will but thine be done. Luke 22. 42.*

*Thus although he be God and Man, yet He is not Two Persons, but One Person only even the Christ.*

*One Person called Christ; not by conversion of the Godhead into Flesh, but by taking the Manhood into God.*

*He took upon him the Form of a Servant, Phil. 2. 7. He himself took our infirmities, Mat. 8. 17. Forasmuch as the children are partakers of Flesh and Blood, he also himself took part of the same, Heb. 2. 14.*

*One again altogether both God and Man making One Christ.*

*Not by confusion or destroying either Substance human or Divine, but by the Unity of the Two Substances in One Person.*

*The Second Man is the Lord from Heaven.  
1 Cor. 15. 47.*

*Howsoever unlikely this may upon first sight seem to be, yet upon due consideration and comparing things together, we may form some Notion of this matter, for though comparisons*



may not be said to be real Proofs, yet they often illustrate things so far, as to make way for plainer Apprehension. This *Creed* therefore gives a very familiar comparison, viz. Every body believes that he is made of *Two Parts*, a *Soul* and a *Body*, that though they are *Two* distinct Substances, yet when they are United, they make but *One Person* which we call *Man*.

Now after some such like sort of a manner as this, may we suppose the *Two Substances* of *God* and *Man* to be United in *One Person*, and called *Christ*.

*For as the reasonable Soul and Flesh is One Man, So God and Man is One Christ.*

Here Ends the Comment upon the Words *God and Man*.

I proceed now to prove the remaining part of the *Catholick Faith* concerning the *incarnation* of our *Lord Jesus Christ*.

*Who Suffered for our Salvation.*

That the promised *Messias* was to *Suffer*, was revealed by the Spirit of God unto the Prophets, and by them delivered unto the *Church*. His Sufferings were involved in Types and acted in Sacrifices. *Moses* in the Ceremonies he Instituted, foretold them, for when he caused the Passover to be Slain, had respect to that *Lamb* that was Slain from the Foundation of the World. When he set up the brazen Serpent in the Wilderness, he foretold the *Son of Man* should be lifted up on the *Cross*: When he commanded all the Sacrifices for *Sin*, he shewed plainly,

plainly, that without effusion of Blood there was no remission, and therefore the *Son of God*, must Die for the *Sins of Men*.

St. Paul's Apology was clear, *That he said none other things but those which the Prophets and Moses did say should come, that Christ should suffer.* Acts 26. 22, 23.

The Prophet *Isaiah*, stiled him a *Man of Sorrows*, and acquainted with Grief, Oppress'd, Afflicted, Wounded, Bruised, brought to Slaughter and cast out of the land of the Living. His Fifty Third Chapter is one pathetic representation of the Sufferings of our Saviour; and true it is, that never was there any Suffering Type which he out went not, never Prediction of any Passion which he fulfilled not, never any Expression of Grief or Sorrow which he felt not. *Those things which God before shew'd by the Mouth of all his Prophets, that Christ should Suffer he hath so fulfilled.* Acts 3. 18.

He Suffered in his Name and Reputation.

Being impeached of the highest Crimes not only as a Transgressor of the Divine Law, in breaking the Sabbath, Luke 6. 2. but as an Impostor, deluding and seducing the People. John 7. 12. perverting the Nation. Luke 23. 2. and in general as a Malefactor, or one Guilty of the most notorious Crimes. John 18. 30. particularly an Enemy to Cæsar. John 19. 12.

He Suffered in his Body.

Afflicting was that Sense, and grievous the Pains, when the *Plowers* ploughed upon his back, and made long their Furrows in Scourging him. Mark 15. 15. The Crown of Thorns did not only express the Scorn of the Impostors, but did

also pierce his tender *Flesh*, and caused multiplicity of pain by their Sharpness. The Nails which pierced his Hands and Feet created most sharp and violent Torments.

Thus did the Body of *Christ* truly Suffer the bitterness of Corporal Pains inflicted by the severest external impressions; But this not enough.

He Suffered also in his *Soul*.

Which tho' we can never fully and exactly Measure, yet we may infallibly know thus much, both from the expressions of the *Spirit of God*, and from the occasion of his Sufferings, that the Grievings and Sorrows which he felt, and the anguish which he underwent, were far beyond all Sorrows of which any Person here was ever sensible or capable. The Evangelists have in such language expressed his *Agony*, as cannot but raise in us the highest admiration at the bitterness of that Passion. His Cries and Tears were not sufficient evidences of his inward Sufferings; the Sorrows of his Breast could not be poured forth at his Lips and Eyes; the innumerable Pores of all his Body must give a Passage to more lively Representations of the bitter anguish of his *Soul*; and therefore when he prayed more earnestly in that *Agony*, his sweat was, as it were, great drops of Blood falling down to the Ground. Luke 22. 44. His *Soul* was exceeding sorrowful even unto Death. Mat. 26. 38.

Thus *Christ* Suffered in his Name and reputation, as being Number'd among the Transgressors; in his Body, by external injuries and acute Pains; in his *Soul* by Fears and Sorrows, by unknown and inexpressible anguishes.

*Descended*



*Descended into Hell.*

The literal significaton of the word *Hell* from *Hades*, imports an invisible hidden Place removed from the sight of Men ; and although it is generally now a days taken in an evil Sense for the abode of the wicked only, yet amongst all the Ancients, whither *Heathens*, *Jews*, or *Christians*, the usual acceptation of the word *Hell* was, that it was the common lodge or habitation of separated Souls, both good and bad, wherein each of them in expectation of the future Judgment, remain'd either in joy or misery ; And this Interpretation is agreeable to those hints the Scripture gives us of this invisible place.

That there is a separate Place for the *Bad Souls*, St. *Luke* intimates, *Luke* 16. 23. And the wicked *Spirits* themselves confess, for they complained to our *Saviour*, when he turned them out of the Men in the Country of the *Gergesenes*, and ask'd him, *If they were come to torment them before the Time*. Mat. 8. 9. They own'd they were to be punish'd, but not fully as yet.

St. *Peter* affirms, that *God* cast the *Devil* and his *Angels* down into *Hell*, and deliver'd them into *Chains of Darkness* to be reserved unto Judgment. 2 *Peter* 2. 4.

So *Hell* in this place cannot be the Lake of *Fire* and *Brimstone*, wherein the *Old Serpent* the *Devil* shall be cast at the *Day of Judgment*, but must be the separate place, wherein they are reserv'd against the great Day, wherein *Darkness* (in opposition to the bright *Light* of the *Heavenly Regions* from whence they fell) keeps

them together, as we suppose a Chain might us Mortals here on Earth.

Then for the *Good Ones*, St. *John* not only brings in the Souls under the Altar, of them that were slain for the word of God, and the Testimony that they held; crying out, *How long, O Lord, holy and true dost thou not judge and avenge our Blood on them that dwell on the Earth?* but assures us upon that Expostulation of theirs, *White Robes were given them, and they bidden to rest yet for a little season, until their fellow Servants also and their Brethren that should be killed as they were, should be fulfilled.* Rev. 6. 9. 10, 11. The Bodies of these *Martyrs* were destroy'd by divers sorts of Torments, torn in pieces by wild Beasts, and long ago turn'd to Earth, yet their Souls were in a separate place, as it were at the foot of the Altar, like Sacrifices slain and presented to God, waiting for their Bodies and a full Completion of their intended Happiness. Thus we meet with plain hints of a separate Mansion after this Life, for the Souls both of the Just and Unjust before the day of Judgment.

Now our *Blessed Saviour Jesus Christ* as conceiv'd in the Womb, and born of a Woman, had a Body and Soul, which united together made him a compleat Man.

Whilst he was thus Man, he was subject to the Infirmities of humane Nature, was liable to hunger and thirst, to sorrow and pain, and underwent all the common Incidents of humane Life, as his fellow Creatures did, and at last submitted himself unto Death, even the Death of the Cross, upon which his Soul was separated from

from his Body, and as this Article imports, *Descended into Hell*, or went out of his Body into a place appointed for the reception of departed Souls.

'Twas foretold by the Prophet *David*, that God would not leave *Christ's Soul in Hell*; that is, in the State of the Dead, nor suffer his Holy One to see Corruption; that is, not have his Body putrify like ordinary Corpses in the Grave, *Psalms* 16. 11. His Soul went into the invisible World of separated Spirits, of which *Paradise* or the place for happy Souls was a part, confirm'd to be so, by the promise of *Christ* to the Penitent Thief, that he should be with him *that very Day in Paradise*. *Luke* 23. 43. And we know that *Christ* ascended not into Heaven 'till forty Days after; so that this *Paradise*, where the Thief was together with our Saviour must certainly be the habitation or mansion of good Souls after their being sever'd and disunited from their Bodies.

There also might our Saviour triumph over the Devil; for the Parable of the *Rich Man* and *Lazarus* intimates, that there was a communication of sight, nay, of talking; for tho' there was a *Gulph* (whatever that means) between them, yet they saw one another, and could talk, tho' in two different Places, so that we may suppose *Christ* shew'd the Devil, that notwithstanding all his endeavours in tempting him when on Earth, and causing his death, yet now his Power was at an end; *Christ* having spoiled his Principalities and Powers, so made a shew of them openly triumphing over him. *Col.* 2. 15.

Therefore



Therefore when this *Creed* says, that *Christ descended into Hell*; the meaning thereof is no other than this, *viz.* That his *Soul* being separated from his *Body*, went by a real Transition into the unseen Region of Spirits, where according to the Laws of Death it remain'd amongst other religious and pious departed Souls, comforting them and triumphing over the Devil and the wicked Souls 'till the Resurrection of his *Body*, which was the third Day after,

*Rose again the third Day from the Dead.*

Our Lord and Saviour *Jesus Christ* having had the two essential *Parts* of his *Manhood* separated by Death, and confin'd for some time to their respective Mansions and Habitations, now rises with Light and Splendour. The *Earth* could not detain his *Body*, nor *Hell* his *Soul*, but each deliver'd up their prey. His *Body* was deliver'd from the *Grave*, his *Soul* from *Hell*, and being reunited, constituted the same compleat *Man* and *Person* that he was before.

The Resurrection of *Christ* is so necessary a part of the *Christian Faith*, that it was the peculiar end and design of the Apostolical Office to be *Witness* of the Resurrection. Acts 1. 22.

And St. *Paul* makes Salvation and the whole *Christian Religion* to depend on it alone; The *Righteousness of Faith* sayeth he, the purport of the *Christian Institution* is, That if thou shalt confess with thy Mouth the Lord *Jesus*, and shalt believe in thy Heart that God raised him the Dead, thou shalt be saved. Rom. 10. 6, 9. That God rais'd him from the Dead is evident; for *Christ* shew'd

shew'd himself alive after his Passion by many infallible Proofs. Acts 1. 3. *He shewed his hands and his side.* John 20. 20. *He bad Thomas thrust his hand into his side.* v. 27. *He took a piece of broiled Fish and did eat before them.* Luke 24. 43. All which is implied by this Phrase, *He rose again from the Dead.*

The Testimony of *Angels* confirm it, they said, *he was alive,* Luke 24. 23. *he is risen.* Mat. 28. 6. The very watch appointed to guard the Sepulchre, *shewed unto the chief Priests all things that were done.* Mat. 28. 6. *He was seen of Cephas, then of the Twelve, then of above five hundred Brethren at once.* 1 Cor. 15. 5, 6.

And if we receive the *Witness of Men*, the *Witness of God* is greater, who did sufficiently attest this Resurrection by sending the *Holy Ghost*, the *Spirit of Truth*, which proceedeth from the Father to testify of it. John. 15. 16. by the miraculous effusion of Gifts and Graces upon the Holy Apostles.

The very time also is mention'd when he rose from the Dead, viz. the third Day.

The Prophet *Jonas*, who was in the belly of the great Fish three Days, and three Nights. Jonas 1. 17. And then by the special command of God, rendred safe upon the dry Land, was an express Type of the *Messiah* then to come, for as *Jonas was three Days and three Nights in the Whales Belly*, so shall the Son of Man be three Days and three Nights in the Heart of the Earth. Mat. 12. 40. Our Saviour said of himself, *After three Days will I rise again.* Mat. 27. 63. And again *destroy this Temple*, meaning his Body, and in three Days I will raise it up. John 2. 19. The Expression

pression which is most used in our Saviour's Prediction before his Death, and in the Apostles Language after the Resurrection is, *that he rose from the Dead the third Day.* Mat. 16. 21. 17. 23. 20. 19. *Now Christ was crucified the Day before the Jewish Sabbath (that is on Friday) and about the ninth Hour (that is about three in the Afternoon) he yielded up the Ghost.* Mat. 27. 46, 50. *And very early in the Morning the first Day of the Week (that is on Sunday) he was risen, he was not in the Sepulchre.* Mark 16. 2, 6. *So he rose the third Day according to the Scriptures.*

*He Ascended into Heaven.*

Our Lord and Saviour *Jesus Christ* having consummated what was requisite to be done by him here on Earth, for the Confirmation of our Faith and the Constitution of his Church; having imparted to his Disciples his effectual Benediction and a Promise of continual assistance in the Prosecution of those great and holy Designs, which he committed to their management, left this World, and mounting through the Air ascended into the *Heaven of Heavens*, to the Throne of God, and the Habitation of the most High; For having led out his Disciples as far as Bethany, whilst he blessed them, he was parted from them, and carried into Heaven. Luke 24. 50, 51. *Whilst they beheld he was taken up, and a Cloud received him out of their sight, and they looked stedfastly toward Heaven as he went up.* Acts 1. 9, 10. *And two Angels assured them that he was taken up into Heaven.* ver. 11. So that now we have *An High Priest* that is passed into the Heavens, *Jesus the Son of*  
of



of God. Heb. 4. 14. *Who is ascended up far above all Heavens.* Ephes. 4. 10. and is placed at *God's Right Hand.*

*He sitteth on the Right Hand of the Father,  
God Almighty.*

We are not to imagine, that God hath really any such parts as Hands; for being a *Spirit* he is Incorporeal, without any bodily Organs, or Members; but *the Right Hand of God* is an expression adapted to our Apprehensions, speaking after the manner of Men. 'Tis a borrow'd Speech from *Earthly Kings and Potentates*; amongst whom the manner and custom was to place such Persons on their *Right Hand*, whom they proposed to advance to any special Honour or Dignity, therefore the same Phrase or Speech applied to *Christ* signifieth *Power and Honour.*

*Power.*

*All Power was given Christ in Heaven and Earth.* Mat. 28. 18. *For the Son of Man sate on the Right Hand of the Power of God.* Luke 21. 69. *Far above all Principalities, and Power, and Might, and Dominion.* Ephes. 1. 21.

*Honour.*

When he had by himself purged our Sins, *he sate down at the Right Hand of the Majesty on High.* Heb. 1. 3. And again, *We have an High Priest who is set on the Right Hand of the Throne of the Majesty in the Heavens.* Heb. 8. 1.

The word *Sitting* implieth *Rest and Authority.*  
*Rest,*

*Rest*, because now after all the Labours and Sorrows of this World, after the Stripes and Buffetings, after a Painful and Shameful Death, he resteth above in an unspeakable Joy and Everlasting Felicity.

*Authority*, as being the Posture of a Judge or Magistrate in the Act of Judicature.

*Angels and Authorities and Powers are made Subject to him, who is gone into Heaven, and is on the right hand of God.* 1 Pet. 3. 22.

*And Christ promised his Apostles that they also should sit on Thron's judging the twelve Tribes of Israel.* Mat. 19. 28.

But we must not conceive that he is placed at the *Right hand of God*, as it were in an idle unemploy'd Station, not so, for he liveth in a constant Exercise of that *Power and Authority* he received from God, for his own and his Fathers Glory, and the good of his Church and People. *He is at the right Hand of God making intercession for us.* Rom. 8. 34. and will still continue to do so to the end of the World, when he shall come from Heaven to judge the Quick and the Dead.

*From whence he shall come to judge the quick and the Dead.*

*Jesus Christ* who once dwelt upon Earth, but is gone from us, and now sitteth on the *Right Hand of God*, shall come again the Second time unto us. The Word *come* implies a contrary motion to that of *Going*: For how can *Christ* be said to come with respect to those who stood gazing up after him, but by returning to the place in which they were; 'Tis written, *the same*  
Jesus

*Jesus which was taken up from them into Heaven, should come in the like manner as they had seen him go into Heaven. Acts 1. 11. He ascended into Heaven, and sitteth on the right hand of God, and from thence shall come, that is, from and out of the highest Heaven, where he now sitteth on the Right Hand of God, shall Christ hereafter come to judge both the Quick and the Dead: For him must the Heavens receive till the time of the restitution of all things. Acts 3. 21. And when that time is fulfilled from Heaven shall he come; for the Lord himself shall descend from Heaven with a shout, with the Voice of the Arch-Angel, and with the Trump of God. 1 Thessl. 4. 16.*

*That there is a Judgment to come after this Life, besides the general belief of the World, and the apprehensions of Mens Consciences, we have the positive declarations of God. God, saith St. Paul, hath appointed a day, in which he will judge the World in righteousness. Acts 17. 31. He shall bring every Work into Judgment. Eccles. 12. 14. And it is appointed unto Men once to die, and after this the Judgment. Heb. 9. 27. Now the Person who shall come to judge, who shall sit upon upon that Throne before whose Tribunal we shall all appear, is Jesus Christ our Lord: For the Father judgeth no Man. John 5. 22. but hath committed all judgment to the Son, ver. 27. And the reason why he hath committed it to him, is because he is not only the Son of God, but also the Son of Man, who Suffered so much for us, who out of abundant Piety to his Father, and love to Mankind was content to be Arraigned, Sentenced and Executed, thereby dearly purchasing*



sing the Right to be *Lord of the Dead and Living*.  
Rom. 14. 9.

The Persons whom he is to judge, are *The Quick and the Dead*.

*The Quick*, that is, those shall be alive at his coming.

*The Dead*, that is, all those that have lived and died before, who at the same time shall be raised. The Apostle St. Paul in that most excellent Fifteenth Chapter of his First Epistle to the *Corinthians* which is read in our *Burial Service* says, *Behold, I shew you a Mystery, we shall not all Sleep, but we shall all be changed*, ver. 51. *The Dead shall be raised, and we*, that is all that are then alive, when Christ shall come *shall be changed*, ver. 52. *The living* when Christ shall come are distinguished from those that died before his coming. Death its self hath passed upon the *One*, and only a change different from Death shall pass upon the *Other*. So that in the end of the World this same *Jesus Christ, the Son of God, and the Son of Man*, he who *Suffered for our Salvation, descended into Hell, rose again the Third Day from the Dead, ascended into Heaven, and sitteth on the right hand of the Father God Almighty*, He, that same Person shall in the end of the World, revive all the Generations of the *Dead*, and wonderfully in an instant change the Generations then living, and shall by his Angels and Ministers gather them all to his Tribunal Seat, and so shall truly come to judge the *Quick and the Dead*.

*At whose coming all Men shall rise again with their Bodies.*

*Resurrection*

*Resurrection* is the rising again of that which fell; therefore applied to a dead Body is the raising of the Body, which was corrupted, dissolved and changed into Earth and making it alive again.

That it will be so with our Dead Bodies, when *Christ* comes again to Judgment the Scripture is plain. That Upright and Holy Man *Jab*, is very positive in asserting the truth of it.

*I know* says he, *that my Redeemer liveth*, and is able to deliver me, and raise me and all his Servants from the Grave; although he is now in Heaven, I am sure that he will come again, and that he shall stand up to vindicate the Cause of his Saints at the latter Day, and shall be seen by me and all Men upon the Earth, after our Resurrection. And though after I have put off my Skin, and laid down this Garment of Flesh Worms shall feed on me and destroy this Body, yet shall it be so perfectly restored again, that in my Flesh even in the same Body I now have, shall I see God coming to Judgment, whom I shall see for my self in mine own Person, and mine Eyes being renewed and repaired shall behold and not another. Job 19. 25, 26, 27.

The Prophet *Isaiah* also in his Exhortations to trust in God, among his Arguments, brings in the Resurrection for One. Thy Dead Men, says he, shall live, together with my Dead Body shall they arise; awake ye and sing, ye that dwell in the Dust; for thy Dew is as the Dew of Herbs, and the Earth shall cast out the Dead. *Isaiah* 26. 19.

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The Prophet *Daniel* too, tells us, that they that Sleep in the Dust of the Earth shall awake. Dan. 12. 2.

In the *New Testament*, besides the Account of our Saviour's Resurrection fully proved under the Article *Rose* again the Third Day from the Dead, we are assured by the God of Truth, that all that are in the Graves shall come forth. John 5. 28, 29. that the Dead shall be raised. 1 Cor. 15. 52. that our vile Bodies shall be changed and fashioned like Christs glorious Body. Phil. 3. 21. for know, that he which raised up the Lord Jesus, shall raise us up also by Jesus. 2 Cor. 4. 14.

The Scripture also represents unto us, as it were many Images of this general Resurrection, in the Estate of those Dead Bodies which God raised at several times, and in divers degrees. Some have been raised immediately after the giving up of the Ghost, there having been not above some few Minutes between their Death and Resurrection; as that of *Eutychus*. Acts 16. 10. Others had been already fully Cold, as the Son of the *Shunamite*. 2 Kings 4. 20.

Others, have been Washed and prepared to the Burial, as *Tabitha* Acts 9. 37.

Others, on the way to the Grave, as the Son of the Widow of *Naim*, who was carried out of the Town in order to be interr'd. Luke 7. 12.

Others, were entred into the Grave, as he who was raised again by the Touch of *Elisha's* Bones. 1 Kings 13. 21.

Others, that had not only been in the Grave, but staid there so long as to be putrified, as *Lazarus*, John 11. 39.

Others



Others, that had been reduced to Dust, as those who Rose with Christ. Mat. 27. 53.

Thus God has as it were given us an Earnest, of the Resurrection in all the Conditions of the Dead. His Power which giveth Life, hath already gone through all the Passages by which Dead Bodies resolve themselves, as a plain indication of a future and general Resurrection.

And shall give Account for their own Works.

For God shall bring every good Work into Judgment, with every secret thing, whither it be good or bad. Eccles. 12. 14.

And we must all appear before the Judgment Seat of Christ, that every one may receive the thing done in his Body, according to that he hath done, whether it be good or bad.

2 Cor. 5. 10.

And they that have done good, shall go into Life Everlasting, and they that have done evil into everlasting Fire.

'Tis recorded in the Twenty Fifth Chapter of St. Matthew's Gospel, that,

When the Son of Man shall come in his Glory, and all the Holy Angels with him, then shall he sit upon the Throne of his Glory. ver. 31.

And before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats. ver. 32.

And he shall set the Sheep on his right hand, but the Goats on the left. v. 33.

Then shall he say unto them on his right hand, Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. ver. 34.

But he shall say unto them on the left hand,  
Depart from me ye cursed into everlasting  
Fire prepared for the Devil and his Angels.

ver. 41.

The Life Everlasting of good Men, is often  
described in Scripture, as a continuing City, Heb.  
13. 14. As an House Eternal in the Heavens. 2  
Cor. 5. 1. It is expressed by Eternal Glory, 2 Pet.  
5. 10. Eternal Inheritance. Heb. 9. 15. 'Tis  
called, An Inheritance Incorruptible that fadeth not  
away. 1 Pet. 1. 4. The everlasting Kingdom of  
our Lord and Saviour Jesus Christ. 2 Pet. 1. 11.  
Where all Tears shall be wiped away from their Eyes,  
and there shall be no more Death. Rev. 21. 4.

Then for the Everlasting Punishment of the  
Wicked, 'tis said, that they shall be cast into ever-  
lasting Fire. Mat. 18. 8. Shall be Punished with  
everlasting destruction. 2 Thess. 1. 9. That they  
shall be tormented Night and Day for ever. Rev.  
10. 10. The Prophet Isaiah, representing the  
Punishment of the Last Day says, That Pains  
shall come upon them like burning Pitch, which  
shall not be quenched Night nor Day, the smoak  
thereof shall go up for ever. Isa. 34. 9, 10. From  
which Painful and Miserable Condition, God of  
his Mercy keep us all.

This is the Catholick Faith, as to the incar-  
nation of our Lord and Saviour Jesus  
Christ, which except a Man believe faith-  
fully, he cannot according to the Gospel be  
saved.

Glory be to the Father, and to the Son, and  
to the Holy Ghost.

As

*As it was with them in the beginning, is now,  
and ever shall be, World without end. Amen.*

Thus, I hope, I have to any impartial Reader proved, what I had first advanced, viz. *That the Creed which goes under the Name of St. Athanasius's Creed, has certain warrant of Holy Scripture; That the Catholick Faith concerning the Trinity and the Incarnation of Jesus Christ is to be proved from Scripture, which although they remain a Mystery far above our finite Apprehension, yet as they are revealed in Scripture to be so, as God hath said it is so, every Christian owning the Scripture to be a Rule of Faith must conclude it to be True.*

I foresee *Two Objections* against me.

*One*, that there are *Clauses* enforcing the believe of this *Creed*, under such severe Terms, as give much offence to tender Consciences, hinder the reception of the *Creed*, and are commonly called the *Damnatory Clauses*.

The other, That many of those *Texts* of Scripture which I have brought as *Proofs*, are controverted and said to mean otherwise than as I offer them.

As for the *Damnatory Clauses*, I shall now proceed to Account for them.

They are in Number *Three*.

1. *Whosoever will be saved before all things, it is necessary that he hold the Catholick Faith.*

*Which Faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.*



2. So that in all things as is aforesaid, The Unity in Trinity, and Trinity in Unity is to be worshipped. He therefore that will be saved : must thus think of the Trinity.

3. This is the Catholick Faith, which except a Man believe faithfully he cannot be saved.

Of these in their Order.

For the First,

*Whosoever will be saved, before all things, it is necessary that he hold the Catholick Faith.*

*Which Faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.*

The *Whosoever* in this Preface cannot surely respect the illiterate and ordinary Persons, for Men of weak understanding, or People that are otherwise engaged in the Affairs of the World, cannot be supposed to have either means or opportunity to attain such knowledge as to look into and discuss these depths of Divinity ; but the Word *Whosoever* must respect Men of Learning and Understanding, who by their general knowledge were in a capacity to pervert and put false Glosses upon those certain Warrants of Holy Scripture, as the Church calls them, upon which the Grounds this Creed ; and if we consider the design of this Creed, for what end and purpose it was at first composed, we shall be the better confirmed in this Opinion.

St. *Athanasius* and other Pious and Orthodox Men, had face to Face disputed with *Arius* and other

other *Hereticks*, Men of Learning, of acute and subtle Parts, yet had so far shewed them from Scripture the Error of their ways, that they had nothing fairly to alledge of any force in Vindication of themselves, but as Men that had been baffled, had recourse to the base way of raising false Accusations, and exciting the secular Power to persecute them; but these good Men conscious of their innocency, and the justness of their Cause, constantly withstood them, and ceased not to defend the Faith; And it pleased God so to prosper their endeavours, that many of them lived to rout their Enemies, and gloriously to triumph over their Errors, as also to compile a Confession of Faith, by adhering to which, they who had been seduced, might recover themselves out of their former Errors and have a right Faith in God.

Therefore we may fairly suppose the Authors of this *Creed* with reason enough speaking after this manner,

*Brethren, you have many of you been Witnesses of the disputes we have had with several of the Heads of your Parties, you have heard how obstinately they have held their Errors, and defended them with all their Arts and Sophistry, and yet you see by the Grace of God, truth has so far prevailed, that we have shewn the falseness of their allegations, and stated the Notion of a Deity in its true light according to Scripture. To those that were not present to hear our arguments have we sent our Writings, and here now deliver to you a Summary or Confession of the true Faith, relating to the Trinity and incarnation of our Lord and Saviour Jesus Christ, consonant to the express Word of God, and the clearest Inferences we could draw*

from thence. You therefore that have so fair an opportunity of obtaining the true Faith, and will yet wilfully resist, and out of Pride and Obstinacy refuse to believe the Truth, we cannot see according to the Methods laid down in Scripture, how you can preserve your selves from perishing everlastingly for want of a right Faith, for it is written: *All that obey not the Gospel shall be punished with everlasting Destruction, from the Presence of the Lord.* 2 Thess. 1. 8, 9, 10. And that this Disobedience relates to the Faith, as well as to the Practise of the Gospel, appears by those Words of our Lord. *Go ye into the World and preach the Gospel to every Creature: He that believeth and is baptised, shall be saved; but He that believeth not shall be damned.* Mark 16. 15, 16.

So that I think these Sentences cannot be too hard for those obstinate and unbelieving Sinners, who having so fair Opportunities were resolv'd against all Conviction to hold the Faith in unrighteousness, and not acknowledge the Doctrine of the Gospel, which is termed *The Power of God unto Salvation.* Rom. 1. 16.

The Fathers of our Church, those good, pious and orthodox Men, who the better to guide the Souls committed to their Charge in a true method of Devotion compiled our Liturgy, seeing with what Veneration this Creed had been receiv'd, for the Testification of their Agreement in and holding the same Faith, gave it a place in our *Common-Prayer-Book*, not to be read and frequently used as the *Apostles*, and *Nicene Creed*, but only thirteen Times in the Year to shew their accord with the Primitive Fathers, and their aversion to Error and Heresies; and this meeting



meeting with good Success amongst us, the grand Enemy of Mankind soon set himself to work to oppose it, and became a Lying Spirit in the Mouths of many, falsely representing the preiling the Belief of every Article and Point inserted in this Creed, equally alike under the forfeiture of our Salvation, thereby staggering the Faith of many tender Consciences; but our Church no where enjoyns it under this severe Restriction, it only says, *it ought to be received*, because it may be proved by most certain Warrant of Holy Scripture, and so leaves it as it was at first written, without adding any thing but a plain Recommendation, as being agreeable to Scripture. And that the first Compilers did not themselves mean their Creed to condemn all that did not believe every Article alike, I think is plain and may be clearly made out by examining the Second Clause, viz.

*So that in all things as is aforesaid : The Unity in Trinity, and Trinity in Unity is to be worshipped.*

*He therefore that will be saved : must thus think of the Trinity.*

The Compilers of this Creed having set down the *Catholick Faith* particularly in these Words, viz. *That we Worship One God in Trinity, and Trinity in Unity*, proceed to inform us, that we must hold this Faith without running into the Errors of the Hereticks, who under pretence of expounding this Mystery, had miserably perverted the Scriptures; therefore, say they, you must not confound the Persons, nor divide the Substance, as the Hereticks do, and so go on in Three and  
Twenty

Twenty Verses to explain the meaning of the *Catholick Faith* relating to the *Trinity* in opposition to their false Tenets, and when they had enumerated and inserted as much as they thought convenient, they close up that part of the *Catholick Faith*, in these Words, *so that in all things as is aforesaid, &c.*

Now if my Readers will make the same allowance to the Writers of our Church in religious Matters, as they do to those that write History or of any other Science; the meaning of these Words will be found, that not every Verse or Point in the Comment is to be believed *equally alike* with the *Catholick Faith*, but that there is a distinction between the *Catholick Faith* and the *Comment*, for in the *Greek*, recorded in St. *Athanasius's* Works, the Preposition here translated *In*, in all Things is *ἕνα διὰ πάντων*, which *διὰ* with a Genitive Case ought rather to be translated *By* than *In*, and in the *Latin*, which is recorded in *Binius's* Council. Tom. 1. p. 420. it is *per omnia*, by all things, so that *In*, in this Sentence should be rendred *By*, and then this favourable Construction may be allow'd, when in Paraphrasing on these Words, we suppose they mean thus, *viz. We have laid before you the Catholick Faith, that we must worship One God in Trinity, and Trinity in Unity, we have shewn you, that you are not with the Hereticks to pervert this Faith, but to keep it whole and undefiled, and that for several Reasons and by several Explanations, which having read over and perused, you will find by all that has been related, that it is still true what is aforesaid, that the Unity in Trinity, and the Trinity in Unity is to be worshipped.*

*He therefore that will be saved : must thus think of the Trinity.* How thus? Why even as in the afore-mention'd Verse, that *The Unity in Trinity and Trinity in Unity is to be worshipped.*

And that there is a real distinction between the *Faith* and the *Comment*, will appear still plainer, by considering the *Third Clause*, which relates to the *Catholick Faith*, as to the *Incarnation* of our Lord *Jesus Christ*, viz.

*This is the Catholick Faith, which except a Man believe faithfully he cannot be saved.*

I have before shewn this *Catholick Faith* to be contain'd in *Five*, and the *Comment* in *Seven Verses* : And that there is a distinction to be made between the Words of the *Faith* itself, and the *Comment*, I think it is very plain, because no one yet ever would allow a *Similitude* to be even a *Proof*, much less an *Article of Faith*, and I am sure in this *Comment* is a very plain one, *For as the reasonable Soul and Flesh is One Man, so God and Man is One Christ.* Most People will allow Comparisons for the sake of illustration, but no one will urge or maintain that a *Similitude* should be believ'd under pain of *Damnation*, and such a *Similitude* that is nowhere expressed in Scripture, but an illustration drawn from Reason; So that if we may be allow'd to use this Creed as other Writings, if we may put the best and most favourable Construction upon its Words, that they are fairly capable of, we may ease tender Consciences by assuring them, that it is not meant that every Clause in this Creed is equally alike to be believ'd upon forfeiture



forfeiture of our Salvation, but that the only places in this Creed to be believ'd as necessary to Salvation, is,

*That the Unity in Trinity, and Trinity in Unity is to be worshipped.*

1. *And that our Lord Jesus Christ, the Son of God, is God and Man.*
2. *Who suffered for our Salvation : descended into Hell, rose again the third Day from the dead.*
3. *He ascended into Heaven, he sitteth on the Right Hand of the Father, God Almighty : from whence he shall come to judge the Quick and the Dead.*
4. *At whose coming all Men shall rise again with their Bodies : and shall give account for their own Works.*
5. *And they that have done good, shall go into Life everlasting : and they that have done evil into everlasting Fire.*

*This is the Catholick Faith, which the Creed says, except a Man believe faithfully he cannot be saved.*

As for the Penalty of the Forfeiture of our Salvation, if we do not hold the Mystery of the Trinity, and the Incarnation of Jesus Christ, as this Creed and the Church holds, I shall not pretend to mitigate it ; for tho' by God's unco-venanted Mercy the Opposers of them may escape, yet I cannot find by any Revelation of God in Scripture, that there are any other Grounds to obtain Salvation, than by a faithful Confession of our Belief in the Trinity and Incarnation of Jesus Christ.

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As to the *Trinity*, sure I am, that no one that holds a contrary Opinion can come and worship God, according to the way of worship used in the Church of *England*, without the greatest Hypocrisy imaginable. The Belief of this great Mystery is so blended amongst our Prayers and Praises in our *Common-Prayer-Book*, so often repeated in the *Gloria Patri*, *Litany*, *Collects*, and even in the Office for the *Holy Sacrament*, the very Seal of the Covenant which belongs to our Faith, that I cannot conceive any Soul so hardened as to come to the Throne of Grace, saying such Words with his Mouth, which in his Heart he believes to be untrue. Can he think to escape the Judgment of God, who at his Devotion in solemn Applications and Addresses to the Divine Majesty prevaricates with Heaven, when God, and Angels, and Men, look on and are Witnesses of his Dissimulation? If there be such an hardened Sinner, hasten O Lord! I beseech thee his Conversion, that he may repent and return to the right Faith, now whilst he may find means and opportunity, that his Conviction may not come too late, and his unbelief rise up against him in the great Day of Accounts.

As to the *Incarnation* of our Lord and Saviour Jesus Christ, which Doctrine St. Jude, calls the common Salvation, and the Faith which we should earnestly contend for, Jude 3. 4. I cannot apprehend otherwise than that whosoever disbelieves it, must forfeit his Salvation; for the end of our Saviour's coming into the World was to redeem us from a Punishment due to an offended God, That as by one Man's Disobedience many were made Sinners, so by the Obedience of one Man, many should  
be

*be made Righteous: Rom. 5. 19. 'Twas the chief business of the whole New Testament to convince us of it in order to our Salvation. For this cause Christ himself took part of Flesh and Blood that by Death he might destroy him that had the Power of Death, that is the Devil, and might deliver those who thro' fear of Death were all their Life Time subject to bondage. Heb. 2. 14, 15. For this cause the Son of God was manifested, that he might destroy the Works of the Devil. 1 John 3. 8. God so loved the World that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting Life. John 3. 16. God set forth his Son to be a Propitiation through Faith in his Blood. Rom. 3. 25. And other Foundation can no Man lay, than that is laid, which is Jesus Christ. 1 Cor. 3. 11. Neither is there Salvation in any other: for there is no other Name under Heaven given among Men whereby we must be saved. Acts 4. 12.*

*I shall add One place more, which is very remarkable in this Case, and I desire my Reader seriously and deliberately to peruse it. 'Tis in the Fourth Chapter of the first Epistle of St. John, among the Contents of the Chapter are these Words, He warneth them not to believe all Teachers who boast of the Spirit, but to try them, by the Rules of the Catholick Faith, so that there was a Catholick Faith in the Apostles Days; The Spirit of error had already begun to deny the incarnation of our Saviour, therefore the Apostle St. John thought it needful to leave a caution for us not to be deluded, for says he,*

*Beloved, believe not every Spirit, but try the Spirits whither they are of God, because many false Prophets are gone out into the World.*

*Hereby*



Hereby know ye the Spirit of God: Every Spirit that confesseth that Jesus Christ is come in the Flesh, is of God.

And every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God: and this is that Spirit of Antichrist, whereof you have heard that it should come, and even now already is in the World. 1 John 4, 1, 2. 3. False Teachers who privily shall bring in damnable Heresies even denying the Lord that bought them, bringing upon themselves swift destruction, by reason of whom the way of truth shall be evil spoken of. 2 Pet. 2. 1, 2.

If such plain places of Scripture, plain I think to any ordinary capacity, will have no force with these Unbelievers, I must leave them to the uncovenanted Mercy of God, and not pretend to convince them, for I am afraid what Abraham said to the Rich Man concerning his Brethren, with a small Addition will be very applicable to these obstinate ones, That if they will not believe Moses and the Prophets, our Saviour himself and his Apostles, neither will they be persuaded though one rose the Dead. Luke 16. 31.

Though I should not be so fortunate as to convince any of these Gainfayers, yet if I may but preserve or confirm some that are wavering as to this Creed, my labour will not be in vain; And methinks I should do that, if they would consider wherein every Person is to judge for himself, and wherein the Church is to judge for us.

I am to judge for my self in all common matters and things plainly delivered in Scripture. The Scripture is the Rule, which God has given us to direct us in the way to Heaven, His Word is a Lamp

*Lamp unto our Feet, and light unto our Paths.* *Psalm 119. 105.* therefore we are commanded to search the Scriptures. *John 5. 32.* We are enjoined as far as we are able, to prove all things, and to embrace only that which we find good upon Tryal, *1 Thes. 5. 21.* Under the Old Testament, God required his People to hear the Law, and to read it themselves that they might learn their Duty. *Deut. 6. 7, 8, 9.* and *ch. 31. 11, 12, 13.* and *St. Paul* exhorteth us to endeavour, that the Word of Christ might dwell in us richly in all Wisdom. *Col. 3. 16.* The Bereans are commended for searching the Scripture daily, *Acts 17. 11.* And 'tis noted to the Praise of Timothy, that from a Child he had known the Holy Scriptures, which were able to make him wise unto Salvation through Faith in Jesus Christ. *2 Tim. 3. 15.*

But if in my searching the Scriptures, what I seek to know is not revealed, but the Scriptures are silent about it, or else if it be revealed, it is mentioned in such difficult expressions, that by my reasoning and diligent searching, I cannot satisfy my self; in such a Case I am to refer my self to the Rulers and Governours of the Church, who challenge a just Priviledge to determine and direct us in all indifferent and doubtful matters; And our obedience to their determinations in those things is the most prudent, wisest, and safest Course, for though a Body of Men have and may Err, as our Church owns, yet surely not so soon as a single Person; and if they do Err in what I believe according to their judgment, I cannot think God will charge the Fault to my Account, because I am enjoined to obey my Pastors, and to submit my self to their Guidance.

Guidance. For they watch for our Souls as they that must give account for them. Heb. 13. 17. They are the Ministers of Christ and Stewards of the Mysteries of God. 1 Cor. 4. 1. They are Ambassadors for Christ. 2 Cor. 5. 20. If they pervert the Gospel of Christ, or preach any other, they, not I, shall be judged accursed. Gal. 1. 8.

Thus, I think, I have reason enough to press my Readers to acquiesce in the Sentiments of the Church as to this Creed, and though some Things in it may seem hard to be understood, yet as nothing appears contrary to the Word of God, we should not scruple to use it.

I shall conclude with two Petitions to God used in our admirable *Litany*, and hope some may join with me when I pray,

*From all false Doctrine, Heresy and Schism, from hardness of Heart, and contempt of thy Word and Commandment.*

Good Lord deliver us.

*That it may please thee to bring into the way of Truth, all such as have erred and deceived.*

We beseech thee to hear us Good Lord.

Father, Son, and Holy Ghost. *Amen.*



I Come now to account for those Texts of Scripture, which may be said to mean otherwise than as I offer them. It cannot be expected that all the Arguments used in Controversy, can be inserted and discussed in so small a Treatise, therefore the method I shall follow, will be to  
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produce those Texts I have used, that admit of any material dispute, lay down the point I brought them to prove, and shew that the Sense I put upon them is true according to the Orthodox and approved Writings of several worthy Divines of our Church.

Gen. i. 26. *God said, Let Us make Man.*

This Text is brought to prove the plurality of Persons in the *Godhead*.

Bishop *Patrick* says, That the Ancient Christians looked upon the Words *Let Us*, as a plain intimation of a plurality of Persons in the *Godhead*, in so much that *Epiphanius* says, *This is the Language of God to his Word and only begotten, as all the faithful believe.* Hæres. 23. N. 2. and see Hæres. 44. N. 4. and Hæres. 23. N. 3. where he says, *Adam was formed by the hand of the Father, the Son, and the Holy Ghost.* To which one cannot but incline, who considers how poorly the *Jews* Expound this place, who fancy a kind of *Senate* or *Council of Angels*, without whom *God* doth nothing, whereas there is not the least signification as yet of any such Beings, much less that they had any hand in the making *Man*, who was not made in their image, but in the image of *God*.

Others think *God* to speak after the manner of *Kings*, who advise with their *Council*, but do Things themselves and are wont to speak in the plural Number, when they declare their Pleasure, but I take this to be a custom much later than the Days of *Moses*, when they spake as the King of *Ægypt* doth to *Joseph*, Gen. 41. 41, 44. *I am Pharoah, and see I have set thee, (not We have set thee) over the Land of Ægypt.* In which  
stile

stile the King of *Persia* writes long after this. *Ezra* 6. 8. *I Darius make a Decree.* All these poor shifts are a plain Confession, that they found it hard (as the *Socinians* do at this Day) to give any account of this way of speaking without granting a plurality of Persons in the *Godhead*. Bishop *Patrick* upon *Gen.* p. 26, 27.

Bishop *Hall* says, Then God decreed, and after a divine manner consulted with himself, the *Father*, with the *Son*, and *Holy Spirit*, concerning the Creation of his chief Creature *Man*. Hall on the hard Texts of Scripture. p. 4.

Archbishop *Usher* says, The *Trinity* speaketh in the plural Number, *Let us make Man in our image, after our likeness.* *Gen.* 1. 26. The sum and substance of the *Christian Religion*. page 76.

Mr. *Poole* in his Annotations says, The plural *Us* affords an evident proof of a plurality of Persons in the *Godhead*. It is plain from many Texts as well as from the Nature and Reason of the Thing, that *God alone is Man's Creator*; The *Angels rejoiced at the work of Creation*, but only *God wrought it.* *Job.* 38. 4, 5, 6, 7. And it is no less plain from the Text, and from divers other places, that *Man had more Creators than one Person*. And as other Texts assure us, that there is but *One God*, so this shews that there are more Persons in the *Godhead*; nor can that seeming contradiction of one and more being in the *Godhead*, be otherwise reconcil'd, than by acknowledging a plurality of Persons in the *Godhead*.

*John* 1. 1. *In the beginning was the Word, and the Word was with God, and the Word was God.*

This is brought to prove that *Jesus Christ*, who is here called the *Word*, is *God*, and had a beginning before the World was made.

Dr. *Hammond* Paraphrases the Words thus, In the beginning of the World before all time, before any thing was Created, the *Son of God* had a Subsistence, and that Subsistence with his *Father*, of whom he was begotten from all Eternity, and was himself *Eternal God*, and being by his Father in his Eternal purpose designed to be the *Messias*, who was among the *Jews* known by the Title of the *Word of God*, he is here fitly expressed by that Title, *The Word*. *Hammond on the N. T.* p. 267.

*Burkitt*, upon the Words says, That *Jesus Christ* before all time, and the beginning of all things had an actual Being and Subsistence with the *Father*, in the same *Essence*, and *Nature*.

Dr. *Whitby* says, That the Words in the beginning of the Gospel, but in the beginning of the Creation, that he was *so* in the beginning with *God* as to be before all created Beings; And as to the Words, *and the Word was God*, though the *Socinians* say, he was *God only by Office*, not by *Nature*, as being the *Legate and Ambassador of God*, he proves this Sense to be utterly *Unintelligible* to all the *Jews* and *Philosophers*, who ever understood the *Word* to be truly *God*, and *first Principle of the Creation*. *Whitby on the N. T.* p. 445.

Bishop *Hall* says, In and before the beginning of the World, the *Son of God* who is the *Eternal* and *Essential Word* of the *Father*, had a true and perfect Being, and that Word was Co-eternal with *God the Father*, and the *Holy Ghost*, and that



that *Word* was in Essence One and the same with *God the Father*, and the *Holy Spirit*. *Explication of the hard Texts of Scripture.* p. 95.

In the continuation of Mr. *Poole's* Annot. on the *Bible* the Notes say, *That* in that beginning which *Moses* mentioned, *Gen.* 1. 1. the beginning of all things, when the Foundations of the World were laid, *Prov.* 8. 27, 28. the beginning of time, for before that was no Measure of time, all was Eternity, *was the Word*, that is, the *Eternal Son of God*, the *Lord Jesus Christ*, and *the Word was with God*, which also speaks a perfect Unity and consent betwixt them, *and the Word was God*, that is, the Person or Subsistence spoken of and intended by him was the *Divine Being*, which is but *One*; tho' in it there be *Three* Subsistences, all make but *One* and the same *Divine Being*.

*Acts* 5. 4. *Thou hast not lied unto Men, but God.*

This Text is brought as a Proof of the Divinity of the *Holy Ghost*.

*Dr. Hammond* upon the Words says, The falsity which was committed was an injury not only to the *Church*, nor so much to us the *Apostles*, as *God himself*, to the *Holy Ghost*, who came lately down to plant this Church, and hath such a particular relation to it, that what is done to that, is by interpretation done to the *Holy Ghost*. p. 343.

*Mr. Burkitt* observes hence, That either the *Holy Ghost* is Man and God's Messenger of God himself, but he is not Man, for says the Apostle, *Thou hast not lied unto Man*; And if the *Holy Ghost* had been only God's Messenger, it had been as great a Sin to lie unto *Peter* (he being God's extraordinary Messenger) as to the *Holy*

*Ghost* ; therefore the Apostle in the fourth Verse, doth explain what he meant by lying to the *Holy Ghost* in the third Verse, namely, *lying unto God. Thou hast not lied unto Man, a Creature like thy self, but. unto God, even to the Holy Ghost, which is God.*

Dr. *Whitby* thus, *Ananias* is here said to lie to *God*, because he lied to the Spirit in the Apostles, enabling them to discern the Secrets of Mens Hearts and Actions, which being the Property of God alone, he that doth lie to him, must therefore lie to God, because he lies to one, who hath the incommunicable property of God, and consequently the Divine Essence. p. 612.

*Philippians, 2. 6. Who being in the form of God, thought it no robbery to be equal with God.*

This Text is brought to prove the equality of *God the Son*, with *God the Father*, as to his *Godhead*,

Dr. *Hammond* says, Who being truly *God*, thought it no encroachment to be in equality with his *Father*, p. 638.

Mr. *Burkitt* Observes, What *Christ* was before his Incarnation and Humiliation, namely, the Great and Mighty *God*, for says the Apostle, *he was in the form of God and equal with God*; that is, being the Substantial form and essential Image of the Father, enjoying the Divine Nature with all its Glory, and all the ensigns of Majesty which God himself had eternally and invariably, so that if he thought it no robbery, to be equal with *God*, it could be no robbery, and if no robbery, he must be equal, and if equal he must be *God* by Nature, as the Father is.

Bishop *Hall*, Who being very *God*, knew it to be no presumption in him to equalize himself to *God the Father*. p. 284.

Arch-

Archbishop *Usher*, upon the Question, *is Jesus Christ all one with the Father?* Answers,

Yes that he is, and yet not joyned with his Father in Heaven, as Two Judges that sit together on a Bench, or as the Seal and Wax, as some do grossly imagine, but they are both One without parting (*John* 10. 30.) or mingling; whereupon I conclude that whatsoever the *Father* is, the *Son* is the same: And so consequently that they be *Co-eternal*, *Co-equal* and *Co-essential*.  
p. 82.

In the continuation of Mr. *Poole's* Annotations.

Who being or Subsisting in the form of *God*, in the Nature and Essence of *God*, esteemed, counted, held it not robbery, it being his right by Eternal Generation to be equal with *God*; and whenever the *Father* is said to be greater than the *Son*, that can only be understood with respect to their Order of their Working, wherefore when *Christ* is said to be equal to the *Father*, he is distinguished from him in Person, yet not in Essence, wherein it is his due to be equal, and therefore *One*.

*Colossians* 2. 9. *In him dwelleth all the fulness of the Godhead Bodily.*

This Text is brought to prove our Saviour *Jesus Christ*, to be both *God* and *Man*.

Dr. *Hammond* says, The whole Divine Nature is not in part, but fully without absence of any part of it in *Christ*, and that not by a Species, or Shadow, or Image only, but really and Substantially. N. T. p. 654.

Mr. *Burkitt* Notes, That the Apostle says not, that the *Godhead* is assistant, but that it resideth or dwelleth in him, and that *Christ* is not here said



to be filled with the fulness of God, as the Church is said to be. *Ephes. 1. 23.* in regard of the Gifts and Graces, which she had received from him, but the whole fulness of the *Godhead* is here said to reside in him Personally and Substantially.

Dr. *Whitby* says, That the Body born of the Virgin, receiving the whole fulness of the *Godhead* Bodily, was immutably united to the Divinity and Deified, which made the same Person *Jesus Christ* both *God* and *Man*. p. 362.

Bishop *Hall* says, In him the whole *Godhead* dwelleth Essentially, and the Divine Nature is not only united to the *Soul of Christ*, but to the *Body* also. p. 293.

Continuation of Mr. *Poole's* Annotations.

'Tis evident that the Lord *Jesus Christ* is the Subject, the Person of whom he speaks, that in him dwelleth, which imports more than a transient stay for a few Minutes, or a little while, even abiding in him constantly, *all the fulness of the Godhead*, that rich and incomprehensible abundance of Perfections whereof the supream and adorable Nature is so full, so that indeed there is not at all any Perfection or Excellency in the Divine Nature, but is found abiding in him, and after no common or ordinary way, but *Bodily* by an Hypostatical or Personal Union of the *Godhead* with the Manhood in *Christ*.

1 John 5. 7. *There are Three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these Three are One.*

This Text is brought to prove, that there are *Three distinct Persons*, who are yet but *One God*.

Dr.

Dr. Hammond says, As there be in *Heaven Three* able to testify, and those *Three* agreeing in *One Divine Nature*, and so being all infallible in their testimonies, they have all testified, that *Christ*, as he was here on Earth, was the *Messias*. p. 835.

Mr. Burkitt, expounds the Verse thus ;

There are *Three* in Heaven which do bear record to this truth here upon Earth, namely, that *Jesus is the Christ*, that is to say, the *Three Persons* in the *Holy Trinity*, the *Father*, the *Word*, and the *Holy Ghost*.

The *Father* bare Witness both at *Christ's Baptism*, and *Transfiguration* also, when with an audible Voice he declared, *This is my Beloved Son in whom I am well pleased*. The *Word* bare record of himself, affirming frequently, plainly and directly, that he was *the Son of God*, and making it manifest by his Doctrine and Miracles that he came from the *Father*.

The *Spirit* bare Witness to this, partly by descending on *Christ* at his Baptism in the Shape of a *Dove*, and partly by descending on the Apostles at the Feast of *Pentecost* in the Figure of fiery *Tongues*, and these *Three are One* ; *One* in Testimony, say, the Adversaries of the *Trinity*, but not *One* in Essence. *One* in both say we, as in Testimony, so *One* in Essence.

Mr. Bassett, in his Answer to the brief History of the *Unitarians* gives this reason, why we should expound it both of Nature and Testimony too, for since they are *One* in Nature, and that Nature is Divine, they must be *One* in testimony, and that testimony must be infallible too, because *Three* Divine Persons who are one in Nature,

ture, can neither agree in a false Testimony, nor disagree in that Testimony they give. p. 117.

Dr. *Whitby*, says,

That *Jefus* is the *Son of God* is thus proved, for there are *Three* Witnesses that bear record to this truth in and from Heaven, the *Father*, the *Word*, and the *Holy Ghost*, and these *Three* are *One*, as in Testimony, so in Essence. p. 689.

Bishop *Hall* thus, Unto this main truth concerning *Christ* the Redeemer of the World, there are Six all-sufficient and undeniable Witnesses, whereof *Three* are in Heaven, and *Three* upon Earth; Those in Heaven are the *Three* Sacred Persons in the *Trinity*, *The Father*, *Son*, and *Holy Ghost*, and these *Three* are in *Essence*, One and the same *God*. p. 371.

Continuation of Mr. *Poole's* Annotations.

*And these Three are One*, viz. not only agreeing in their Testimony but in Unity of Nature, an exprefs testimony of the *Triune Deity*.

Thus I have endeavoured to account for the controverted Texts of Scripture, and if I have erred, I hope my Reader will grant it is in good Company.

I will here make an end in the Words of an *Apocryphal* Writer, if I have done well, and as is fitting the Story, it is that which I desired: but if slenderly and meanly, it is that which I could attain to. 2 Maccab. 15. 38.



St. Athanasius's





*St. Athanasius's Creed Pa-  
raphrased and Divided  
according to the Fore-  
going Exposition.*

The P R E F A C E.

1. **S** Eeing that the Spirit of Error and Delusion is gone abroad into the World, perverting the Scripture, and thereby endeavouring to hinder Mankind from the means of Salvation, it is our Duty to resist, and strive to defeat his Wicked attempts ; Therefore whosoever will be Saved, according to the Method revealed in Scripture, must as a Foundation upon which he is to Work, profess and hold that Faith in God, which upon diligent Search hath been set forth and delivered to us from the Scriptures, by the generality of the Members of the Christian Church, and is therefore called the *Catholick Faith*.

2. Which Faith, except we do keep whole and undefiled from those Errors and Heresies which now a-days infest the Church, and manifestly tend to the Subversion of our Holy Religion, we shall certainly be liable to the Punishment denounced in Scripture to those that wilfully resist and pervert the Faith, and loose the Benefit  
we

we should receive, if we had preserved a true and right Faith. *The Catholick Faith.*

The Catholick Faith is this, *That we worship One God in Three Persons, called, the Father, Son, and Holy Ghost, yet believe these Three Persons to be One God.*

*The Comment upon this Faith.*

1. That I may keep this Faith whole and undefiled, I must have a care not to confound, disorder, or mingle together the Persons of the Deity, as some *Hereticks* do, nor pretend to divide the *One* undividable Substance, Essence, or Being of the Godhead, as Others.

2. For there is one *Person* in the Scripture stiled *the Father*, another *the Son*, another *the Holy Ghost*.

3. But the *Godhead* of the *Father*, of the *Son*, and of the *Holy Ghost* is all *One*, the glory as to their *Godhead* is equal, the Majesty of their *Godhead* is alike *Eternal*.

4. For such as the *Father* is as to his Godhead, such is the *Son* as to his Godhead, and such is the *Holy Ghost* as to his Godhead; the very same Attributes are given to each alike, as for instance,

5. We are taught by Scripture, that the *Father* is said to be *uncreated*, the *Son* *uncreated*, and the *Holy Ghost* *uncreated*.

6. We are also taught, that the *Father* is *incomprehensible*, the *Son* *incomprehensible*, and the *Holy Ghost* *incomprehensible*.

7. The *Father* is termed *eternal*, the *Son* is also termed *eternal*, and the *Holy Ghost* likewise *eternal*.

8. Yet we must not say, they are *Three different eternal Gods*, but that these *Three*, viz. *Father*, *Son*, and *Holy Ghost*, though they have the  
word

word *eternal* attributed to each Person, yet make but *One eternal God*.

9. As also we must not say, these Three Persons are Three *incomprehensible*, or Three *uncreated Gods*, but that these Three Persons make *One uncreated*, and *One incomprehensible God*.

10. To make this somewhat plainer be pleas'd to observe, That the first Person in the Trinity, viz. The *Father* is in Scripture call'd *Almighty*, the second Person the *Son* also is call'd *Almighty*, and the third Person the *Holy Ghost* is also call'd *Almighty*.

11. And yet they are no where in Scripture said to be *Three different Almighty Gods*, but only *One Almighty God*.

12. Again, The *Father* is call'd *God*, the *Son God*, and the *Holy Ghost God*.

13. And yet they are not *Three different Gods*, but *One God*.

14. So likewise the *Father* is call'd *Lord*, the *Son Lord*, and the *Holy Ghost Lord*.

15. And yet they are not said to be *Three different Lords* as to the Godhead, but *One Lord*.

16. For although we find it true in Scripture, that every Person singularly has the Title of *God* and *Lord* attributed to him.

17. Yet are we forbidden by the Fathers of our Church to say, there be *Three different Gods*, or *Three different Lords* in the Godhead.

18. 'Tis true indeed every Person has his particular property by which he is distinctly known, as when you find the first Person call'd *Father*, it is never pretended that he is a *made Being*, neither are the Terms *created* or *begotten* attributed to him, but he is call'd *The Father*.

19. The



19. The *Son*, the second Person, to reach our Capacities, is said to be *of the Father alone* : but how ? not made, nor created, but *begotten*.

20. The *Holy Ghost*, the third Person, is said to be *of the Father, and of the Son* : but how ? neither made, nor created, nor begotten, but *proceeding*.

21. So there is *One* Person of the *Three* particularly stiled the *Father*, they are not all *Three* Persons call'd *Fathers* ; there is *One* Person of the *Three* particularly stiled the *Son*, they are not all *Three* stiled *Sons* ; there is *One* Person of the *Three* particularly stiled the *Holy Ghost*, they are not all *Three* stiled *Holy Ghosts*.

22. And in this *Trinity* of Persons in the Godhead, none is to be reputed afore or after any of the other, the Scripture mentioning them promiscuously ; none of them is greater or less than another.

23. But the whole *Three* Persons are in their Godhead Co-eternal together, and Co-equal.

24. So that by all that has been said, by these several Explanations it remains still true what was at first said, *viz. That we must worship One God in Three Persons, called the Father, Son, and Holy Ghost, yet believe these Three Persons to be but One God.*

25. He therefore that would be saved according to Scripture must thus think of the *Trinity*.

*Here follows the Catholick Faith, as to the Incarnation of our Lord Jesus Christ.*

### *The P R E F A C E.*

Furthermore it is necessary for our obtaining Everlasting Salvation, that we believe rightly the incarnation of our *Lord Jesus Christ*.

*The*

*The Catholick Faith.*

The right *Faith* is this, that we believe and confess, That *our Lord Jesus Christ*, the Second Person in the *Trinity*, who in Scripture is called *the Son of God*; is both *God* and *Man*.

Now follows the Comment or Exposition of these Words, *God* and *Man*.

1. We are to believe that He is *God* of the Substance, whatever it be of the *Father* begotten before the *Worlds*, The Word begotten is made use of in Scripture as a Word suitable to our Capacitiés, the meaning being, that he had a *Being* from the *Father* before this *World* was made, and yet that he was made *Man* of the Substance also of a Woman *his Mother*, and *Born* as other Children in the *World*;

2. That he is both *perfect God*, and *perfect Man*, as having the Substance of the *Father* before the *World*, and taking up a *reasonable Soul* and *human Flesh* in this *World*.

3. Equal to his *Father*, as touching his *Godhead*; and inferiour to the *Father*, as touching his *Manhood*.

4. Who although he be *God* and *Man*, yet he is not *Two distinct Persons*, but *One Person* only called *Christ*.

5. *One Person* only; not by conversion of the *Godhead* into *Flesh*: but by taking of the *Manhood* into *God*.

6. *One altogether*: not by confusion of either Substance human or Divine, but by *Uniting* both Substances in *One Person*.

7. For as we believe a *reasonable Soul* and *Flesh*, *United together* in *One Person* makes *One Man*, so may we suppose *God* and *Man* to make *One Person*, call'd *Christ*. *Now*

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2. That he is both *perfect God*, and *perfect Man*, as having the Substance of the *Father* before the World, and taking up a *reasonable Soul* and *human Flesh* in this World.

3. Equal to his *Father*, as touching his *Godhead* ; and inferiour to the *Father*, as touching his *Manhood*.

4. Who although he be *God* and *Man*, yet he is not *Two distinct Persons*, but *One Person* only called *Christ*.

5. *One Person* only ; not by conversion of the *Godhead* into *Flesh* : but by taking of the *Manhood* into *God*.

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7. For as we believe a *reasonable Soul* and *Flesh*, United together in *One Person* makes *One Man*, so may we suppose *God* and *Man* to make *One Person*, call'd *Christ*. *Now*

( 72 )  
*Now follows the remainder of the Catholick  
Faith, concerning the Incarnation.*

2. Which Christ, offered himself a Sacrifice upon the *Cross*, that by his Death, he might save us Sinners ; after his Death his Body lay in the Grave, and his Soul went into the invisible State of departed Souls ; but on the *Third* Day he rose again from the Dead.

3. He Ascended into *Heaven*, he sitteth on the right hand of the Father *God Almighty* : from whence he shall come to judge the quick and the dead.

4. At whose coming all Men shall rise again with their Bodies, and shall give Account for their Works.

5. And they that have done good, shall go into Life Everlasting, and they that have done evil into Everlasting Fire.

This is the *Catholick Faith*, as to the incarnation of our Lord and Saviour *Jesus Christ*, which except a Man believe faithfully, he cannot be saved.

*Glory be to the Father and to the Son and to the Holy Ghost.*

*As it was, with them, in the beginning, is now and ever shall be World without End. Amen.*

F I N I S.

4465  
E R R A T A.

P A G E the 6th, line 25. instead of *Christian*  
read *Catholick*.





Containing letters from  
Walsley to Thomas Walsley